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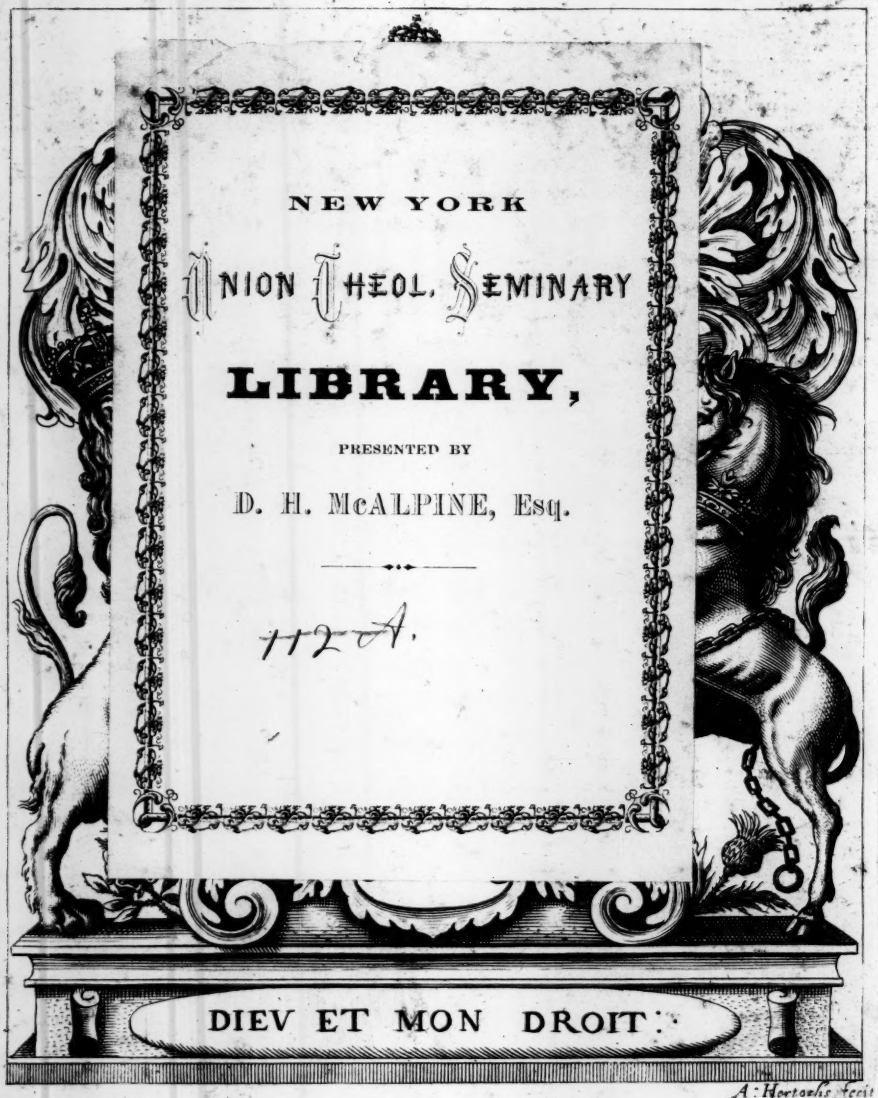

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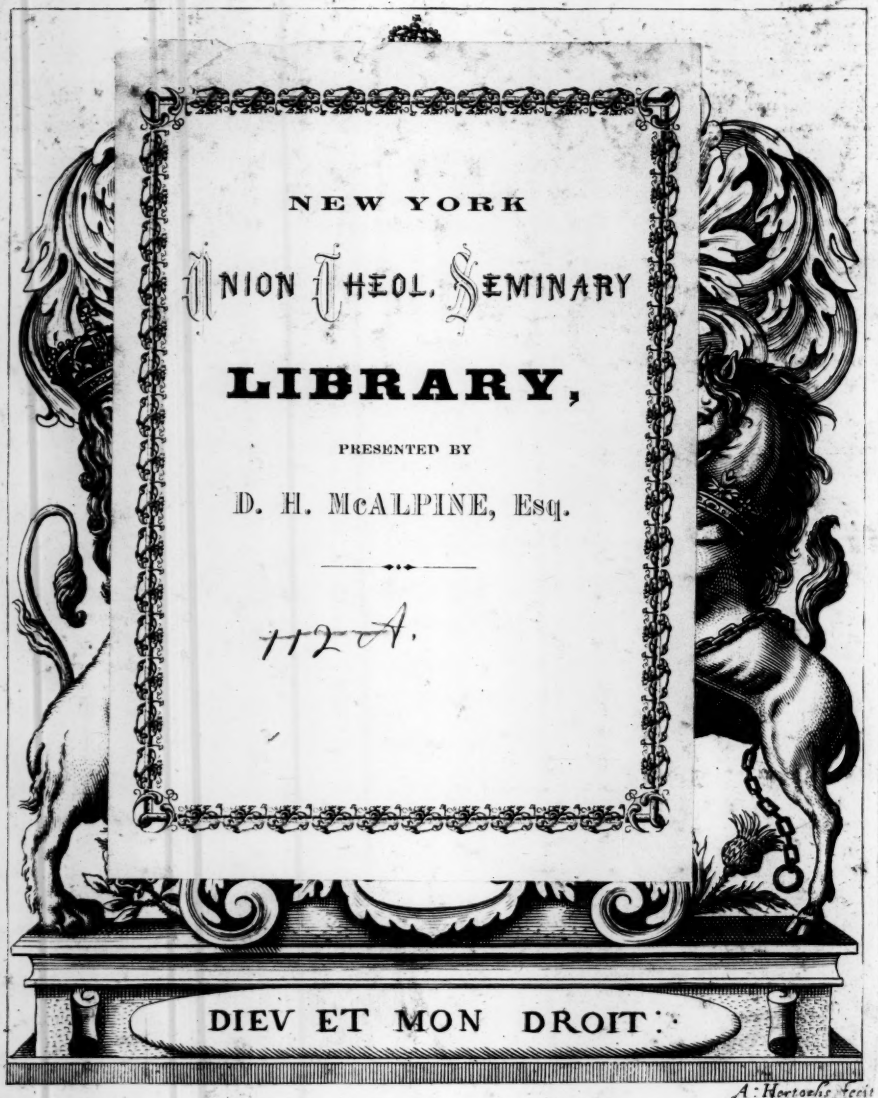

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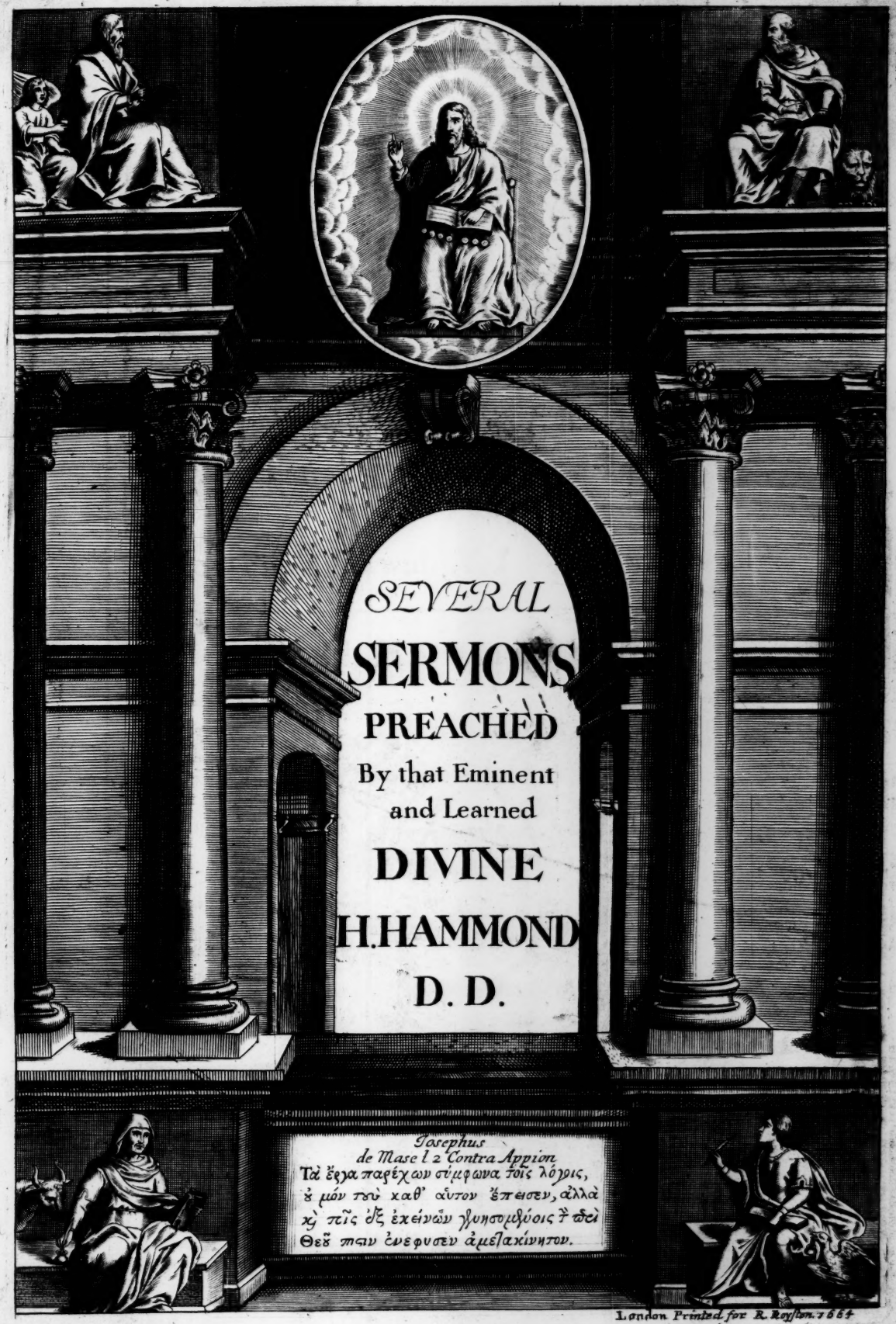

London Printed for R. Royston. 1664

THE *CHRISTIAN'S OBLIGATIONS* TO PEACE & CHARITY.

DELIVERED

In an ADVENT *SERMON* at *Carisbrook-Caſtle*, Ann. 1647.

AND

Now Publiſhed with *XI* SERMONS more.

By H. HAMMOND *D.D.*

LONDON,

Printed for *R. Royſton*, Bookſeller to his moſt Sacred MAJESTY, *Ann. Dom.* 1664.

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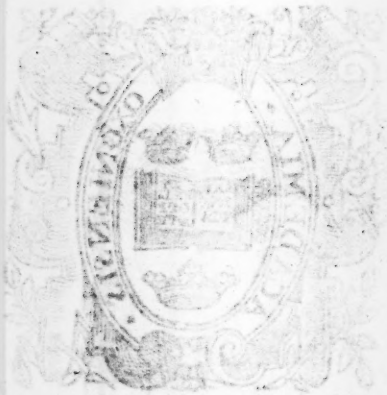

LONDON,

Printed for *R. Royston*, Bookseller to his most

Sacred MAJESTY, *Ann. Dom.* 1664.

For His moſt Sacred Majeſty.

THE Sermon of *Peace* and *Charity* which Your Majeſty was pleaſed to call for about twelve Weeks ſince, by which means it had the favour to become one of the earlieſt Addreſſes made to Your Majeſty after the recalling of thoſe Votes, hath now taken the confidence to appear more publick, that it may demonſtrate and teſtifie the reality of Your Majeſties inclinations to *Peace*, (which alone could render this trifle conſiderable to You) and the ſincere deſire of Your moſt private undiſguiſed retirements, to make the way back to Your Throne by none but Pacifick means, even then when others thought it their duty by the Sword to attempt it for you.

The other few Sermons added to the Volume have no errand but to attend this, that it may with a little more ſolemnity approch Your Sacred preſence, and enjoy that liberty which is denied to

Your Majeſties moſt obedient

Sept. 16. 1648. *and*

moſt devoted Subject and Servant,

H. HAMMOND.

The *Titles* of the ſeveral SERMONS.

SERMON I. Pag. 1.

THe Chriſtian's Obligations to Peace and Charity. *Iſa.* 2. 4. *They ſhall beat their Swords into Plough-ſhares, and their Spears into Pruning-hooks.*

SERM. II. Pag. 19.

Chriſt's eaſie Yoke. *Matth.* 11. 30. *My yoke is eaſie, and my burthen is light.*

SERM. III. Pag. 34.

Ephraim's Complaint. *Jer.* 31. 18. *I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me and I was chaſtiſed, as a Bullock unaccuſtomed to the Yoke: Turn thou me, and I ſhall be turned.*

SERM. IV. Pag. 50.

John Baptiſt's Warning. *Matth.* 3. 2. *Repent, for the Kingdom of Heaven is at hand.*

SERM. V. Pag. 63.

God is the God of *Bethel*. *Gen.* 31. 13. *I am the God of* Bethel.

SERM. VI. Pag. 80.

The Neceſſity of the Chriſtian's Cleanſing. 2 *Cor.* 7. 1. *Having therefore theſe promiſes (dearly Beloved) let us cleanſe our ſelves.*

SERM. VII. Pag. 109.
Preached in Lent at Oxon, A. D. 1643.

Chriſt and *Barabbas*. *Joh.* 18. 40. *Not this man, but* Barabbas.

SERM. VIII. Pag. 127.
Preached in Lent at Oxon, A. D. 1645.

S. *Paul*'s Sermon to *Felix*. *Act.* 24. 25. *And as he reaſoned of righteouſneſs, and temperance, and judgment to come,* Felix *trembled.*

SERM. IX. Pag. 143.
Preached at Eaſter *in* S. Mary's *in* Oxon, A. D. 1644.

The bleſſing Influence of *Chriſt*'s Reſurrection. *Act.* 3. 26. *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.*

SERM. X. Pag. 161.
Prepared at Carisbrook-Caſtle, *but not Preach'd.*

God's Complaint againſt Revolters. *Iſa.* 1. 5. *Why ſhould ye be ſtricken any more? ye will revolt more and more.*

SERM. XI. Pag. 175.
Preach'd to the Clergy *of the* Deanery *of* Shoreham *in* Kent, *at the* Viſitation *between* Eaſter *and* Whitſontide, A. D. 1639. *held at* S. Mary-Cray.

The Paſtor's Motto. 2 *Cor.* 12. 14. *For I ſeek not yours, but you.*

SERM. XII. Pag. 193.
Preached in S. Paul's *Church before the Lord Mayor and Aldermen of the City of* London *on the* 12 *of* April, A. D. 1640.

The Poor man's Tithing. *Deut.* 26. 12, 13. *When thou haſt made an end of Tithing all the Tithes of thine increaſe the third year —— Then thou ſhalt ſay before the Lord thy God——*

THE *CHRISTIAN'S OBLIGATIONS* TO PEACE and CHARITY.

The I. SERMON.

ISAIAH 2. 4.

They shall beat their Swords into Plough-shares, and their Spears into Pruning-hooks.

THE day is the Third of *Advent*, designed by the Church for the Celebration of the closer and nearer approach of the Majesty of Heaven to this lowly sinful Earth of ours; that εὐλογημένη ἐρχομένη βασιλεία, *blessed coming Kingdom*, as 'tis styled *Mark* 11. 10. And the Text is a piece of an *Advent* Chapter, the very Contents bespeak it so, *Isaiah* propheſying *the coming*, i. e. *Advent, of Christ's Kingdom.* All the unhappiness of it is, that this part of the Prophecie about transforming of *Swords* seems not yet to be fulfilled in our ears; that after so many Centuries Christ is not yet so effectually and throughly born amongst us as was here foretold; that those glorious effects of his Incarnation are not yet come to their full date: *i. e.* in effect, that *Christ is come to his birth*, and with him all the well-natur'd charitable qualities, all the unity and peace and bliss in the world, and through the contrivances of the Enemy-power there is not liberty or *strength to bring forth*, all the precious issues of Christianity are resisted, and obstructed, and stifled in the Womb; the temper of the pretending world being so

ſtrangely diſtant from the temper of Chriſt, the prophecies of his coming having ſo little of the Sword in them, and the practice of Chriſtendom ſo nothing elſe. Bleſſed Lord, that we might once be able to reconcile theſe contrary φαινόμενα, that we might one day celebrate an *Advent* indeed, and that the completion of the Prophecie of this Text might be an Ingredient in the Solemnity, that this of ours might be one of thoſe *Nations* and *People judged and rebuked*, *i. e.* convinced and converted by the Incarnate Saviour: for then would theſe words of the Text be verifi'd of us, *They ſhall beat their Swords*, &c.

The words are the Character or Effect of Chriſt's Kingdom, of the ſtate and power of his Goſpel in mens hearts: and I ſhall view them, firſt, *abſolutely*, in the ſeveral parts or branches of this Character; and then *relatively*, as they are peculiarly verifi'd of the ſtate of the Goſpel, or as they are a character of that.

In the *Abſolute view* you have, 1. The *Swords* and *Spears* on one ſide. 2. The *Plough-ſhares* and *Pruning-hooks* on the other. 3. The *Paſſage* or *Motion* of one of theſe into the other, by way of *Beating*.

In the *Relative view* we ſhall, 1. have occaſion to *vindicate the truth of this Prophecie againſt the contrary appearances*. 2. To ſhew you *how and by what means Chriſtianity undertakes to work this great work, to beat the Swords*, &c.

I begin with the *Abſolute view*, and in that, with the moſt formidable part of the Proſpect, the *Swords* and *Spears*; ſharp aſſaulting piercing weapons, found out and forg'd by the paſſions and wits of men, to arm their rage, to ſatisfie their covetings and ambitions, to manage all the quarrels that the carnal or diabolical affections of men have commenc'd or inflam'd through the world. Theſe are the groſs Elements made uſe of by the Prophet, figuratively to expreſs the Inſtruments of our Hoſtilities that lie more covertly in our hearts, theſe inviſible Swords and Spears, animoſities, uncharitable, unpeaceable humors, that Chriſt came to allay and temper, to transform and beat into other ſhapes. And to put off the Figure, and give you plain words inſtead of it; Three ſorts there are of theſe quarrels or Hoſtilities, which ſeem all to be comprehended in theſe words.

Firſt, though more improperly, our Hoſtilities againſt God, our rebellions and reſiſtances againſt his will, our contrary walkings to him, the throwing off that yoke of Moral or Chriſtian duties, *breaking thoſe bands, caſting off thoſe cords*, *Pſal.* 2. and that either 1. In an univerſal diſlike of his Government, a direct *nolumus hunc*, that profeſt Atheiſm that begins to ſet up to gather Diſciples and Proſelytes abroad in the world, that *Chair of the Scorner*, that diſclaims Religion as a puſillanimous thing, a ridiculous pedantick quality, that hath in their opinion dis-ſpirited and

A and emaſculated the world: Or elſe, 2. by particular oppoſitions to his commands in the retail, ſinning over all the Precepts on either Mount, taking part with the Law of the Members againſt all the Empires of the Law of the Mind, and under a Chriſtian profeſſion doing as much deſpight unto Chriſt as he that hath ſhut him out of his mouth and brain alſo. And in relation to theſe Hoſtilities it is, that we Miniſters are poſted from Heaven like ſo many Heraulds at the news of a Battery, or approach of the Ene-
B my, to demand a Parley, before men proceed any farther in their giantly θεομαχία, or fighting againſt God: and our Embaſſie is very ſubmiſs, *as though God did beſeech you by us*, as *Lot* doth the *Sodomites* on their aſſault of the Angels, *We pray you, Brethren, doe not ſo wickedly; We pray you in Chriſt's ſtead* that you will not proceed in your courſe, *that you will be pacified and reconciled unto God.* And ſure theſe are formidable ſlaughtering-weapons, very bloudy threatning Enemies, that make God think fit to ſend out
C Embaſſies for Treaty, and not venture his Heaven to be ſtorm'd by them.

A ſecond ſort of Hoſtilities poſſibly here meant are theſe *againſt our ſelves*, the fatalleſt and bloudieſt in the world, the piercing, and wounding, and butchering our own poor Souls, deforming and infeebling them with our waſting habits of ſin, exhauſting the very principles of civil ingenuous Nature, leaving never a vital ſpark or ſeed of humanity behind, but vio-
D lating, and grieving, and quenching all, a direct *felonia de ſe*, murthering and aſſaſſinating theſe divine creatures which God had prepared to people Heaven, and caſting them out to the noiſom'ſt dunghills, employing them to the meaneſt offices in the world. Nay, Hoſtilities to the Fleſh it ſelf: thoſe ſins that undertake to ſerve the *groſſer* part of us, to have ſpecial fidelities and kindneſſes to the fleſh in all their warrings againſt the Soul, are not yet ſo faithful in their performances, work oft the
E greateſt malices to that very fleſh, *caſt it ſometimes into the fire, ſometimes into the water*, deſpoil it of all the honour, beauty, ſpirits, joys, and life it ſelf, leave it the pitiouſeſt, disfigured, rifled, waſted fleſh imaginable, and ſo have their malices and treacheries againſt that alſo. But the truth is, theſe are but the πεο-πύγμαι, or σκιαμαχίαι, the preluſory lighter brandiſhings of theſe ſwords: The uncharitableneſſes here eſpecially deſigned are, in the third place, thoſe that (as our material *ſwords and ſpears*)
F are ordinarily imployed againſt our Brethren, or fellow-Chriſtians, either upon their *Lives*, or their *Reputations*, or their *Souls.*

1. On their *Lives*: when either our ambitions, or revenges, or, which is the worſt of all, and the bloudieſt aſſaſſinate (when 'tis ſet on it, when 'tis gotten into the Jeſuite Chamber of me-

ditation) our πικρὸς ζῆλος, bitter envying or zeal, when that, I A
ſay, like the bloud of the Mulberies to the Elephant, ſhall inflame
us to a brutality, a thirſt of our Brethrens bloud, turning the
Chriſtian into a *Nimrod*, a mighty Hunter before the Lord, giv-
ing the Church that new notion of Militant in ſhedding as much of
other mens bloud (and triumphing in that effuſion) as in the Pri-
mitive times it poured out of its own veins, when the Heathen
Perſecutors called for it; when Chriſtians ſhall deſign God
Sacrifices, bloudy Cannibal Oblations, and, in that other ſtern B
ſenſe of the Apoſtle's words, λογικὰς θυσίας, *rational* humane *ſa-*
crifices, whole Herds and Hecatombs at once, and think to avert
judgments, to work expiations, to perform ſupererogating ſer-
vices to God by that means.

2. On their *Reputations*: whether in the Language of the Slan-
derer and Reviler, *whoſe words are ſpears and arrows, and his*
tongue a ſharp ſword, in the Pſalmiſt's dialect, the preparative to
that former practiſing on the Life, putting men into wild beaſts C
skins, that they may be worried and torn to pieces in their diſ-
guiſes; or whether yet in the higher ſtrain of the cenſorious Ana-
thematizer, that breathes out woes and damnations, paſſes that
bloudy ſentence upon all that walk not in his path toward *Canaan*;
this ſpiritual aſſaſſinacy, this deepeſt die of bloud being moſt Sa-
tanically *deſigned* on *Souls*, and (becauſe they cannot get thoſe
into their power) practiſing it *in Effigie*, ſlaughtering them here
in this t'other *Calvary*, the place for the crucifying of Reputations, D
turning men (upon any, upon no occaſion) out of the communion
of their charity, when they cannot out of bliſs, and no doubt re-
jecting many whom the Angels entertain more hoſpitably.

Laſtly, on *mens Souls*: whether by terrors or by invitations,
by the *ſharp* or by the *ſoft* weapon, working ruine and deſtruction
on them. By the *ſharp*, forcing them to violate their conſciences in
hope to get their bodies or eſtates off from the torture; (as the
Engliſhman is obſerved, through impatience of any preſent preſ- E
ſure, to venture the vaſteſt future danger that will pretend to eaſe
or reſcue him at the inſtant, and therefore they ſay the uſe of the
Rack was ſuperſeded in this Nation.) And they that can be Inſtru-
ments in this ſavage enterpriſe, that can thus operate under the
great *Abaddon*, in this profeſſion of aſſaulting and wounding of
Souls, for which Chriſt was content to die, are ſure ſome of the
בני דמים *the ſons of bloods*, in the plural, as the *Hebrews* call them.
And ſo he alſo that is ſo skill'd at the *ſoft* weapon, that by the fair F
inſinuating carriage, by the help of the winning addreſs, the
Sirene-mode or meen, can inſpire poiſon, whiſper in deſtruc-
tion to the Soul (as the Poetick preſent that had ſecret Chains
in it, fettering and inſlaving of him that was pleaſed with it;
ἥδιστα τῷ δώρῳ, καὶ ἐδέθη, καὶ ὁ λύσων ἐκ τίς ἦν, in the Orator, the *delight*
brought

A brought ſhackles, the *beauty* bands along with it, but no man to looſe him that was preſently inſnared by them) he that can tole on the tame, wel-natur'd, eaſily ſeducible into all the luxury and the hell, the ſin and the damnation imaginable, he is one of the fair-ſpoken ſword-men that *David* ſpeaks of, *whoſe words are ſofter then butter, and yet are they very ſwords.* You have had a view of the Artillery in the Text, the interpretation of the hoſtile weapons, *the ſwords and ſpears*, the furniture of the Heathens Armo-
B ry before Chriſt's coming: (Good God, that in their travel round about the world, they were not at length all tranſported hither, and, like the Teeth of old, ſowed and ſprung up a whole harveſt of *ſwords and ſpears*, of animoſities and uncharitableneſſes in this our land.) I haſten to the more innocent tools, the weapons of the Husband-man's warfare againſt his enemies, barrenneſs and unprofitableneſs, the *plough-ſhares and the pruning-hooks* on the other ſide, my ſecond particular. The ſignification of theſe Emblems
C or Hieroglyphicks you will ſoon diſcern, when you but conſider them, firſt, in the general notion, wherein both of them agree, inſtruments of husbandry; and then in their ſeveral particular proprieties. In the firſt they both accord, to expreſs unto us the ſpiritual induſtry and skil, the office and the craft of dreſſing and cultivating of Souls: we are God's Husbandry, his beloved Plantation, intruſted miniſterially under him to our own, to our Brethrens diligence.

D 1. Every man to take the care of his own field, his own Soul, to help it to all the dreſſing and improving, to water it with his tears, when 'tis a dry ſoil, drain it with action and buſineſs, yea and mix it with new mould, affiance and comfort in Chriſt, when it is too moiſt, (the diſſolving or weeping earth) and when 'tis too beggerly and lean, to inrich it with all the whole mine of fatneſs that lies treaſur'd up to that purpoſe in the Word of God, to ply it through each ſeaſon from the ſeed-time of Repentance,
E (that *ſowing in tears*) to the *harveſt in joy* and chearfulneſs, the *bringing our ſheaves with us*, theſe worthy meet fruits of that Repentance. This earth of ours, I ſay, is thus to practiſe upon it ſelf; or when it can doe nothing elſe, (the drieſt, parched, unregenerate Soul,) yet ſtill, with that, to cleave, and open and gaſp toward Heaven, to be ready to receive and ſuck in thoſe ſhowres, thoſe influences which that is ready to afford us; and after all the planting and watering, to acknowledge all to be God's καρποφορία,
F his fructifying or giving of increaſe. And not only thus, every man to be his own Husband-man under God, but

2. Every man again to help in his Brother's field, to make his art and trade of husbandry as communicative and gainful as he can: not as the manner is of the covetous Worldling, to incloſe his skills, for fear any man elſe ſhould be as proſperous as he;

but to diffuse our charity, and not onely, as the Ancients did, write Books of Husbandry, (our spiritual *Georgicks* and *Geoponicks*) but go bodily, and labour in the Vineyards, by our aid and by our example encourage all the neighbourhood into this Trade of thriving, set to that glorious work of civilizing Desarts, banishing Briars and Thorns (to which the Laps'd *Adam* was condemn'd) quite out of the Country, weed out all the Ferity and Barbarity out of mens minds, bring the whole Region from the neglected Waste to the trim fruitful Inclosure, from the Wilderness to the Garden, and as far as 'tis possible to some degree of return towards *Eden*, towards Paradise again, I mean, towards the Innocence and Fertility of that. And if ever there was a time when the Province was large, (I would I could say the *Harvest great*) and need to *pray to the God of the Harvest to send* a whole Army of *Labourers*, not with their military, but their husbandly, Instruments, for the ἔργα φιλανθρωπίας, ἢ στρατηγίας, the grand *charitable acts*, which *Cyrus* in *Xenophon* preferr'd before the *military*, to dress a wild People, and plant some seeds (of Christianity, shall I say? nay) of honest civil nature amongst Christians, to make men ingenuous Heathens, one pitch above Salvage or Cannibal, to give a little *Europe-breed* instead of a whole *Africk* of wilder Creatures, and so in some measure to *take away Christ's reproach*, which the most unchristian lives of the generality of Christians have cast upon him; this certainly were a season for such prayers in Christendom, and all the *Plough-shares* and *Pruning-hooks* in a Country would be little enough for that purpose.

But then somewhat is here noted by the *particular* proprieties of the *Plough-shares and the Pruning-hooks:* The *Plough-shares*, they are for the *breaking up our fallow grounds*, wounding and tearing asunder our firm fast-hardned habits of sins, that Quarry of Earth and Stone, with the fair green even surface over it, fetching up the root of the Weeds and Thorns, our corrupt Customs of Atheism and Profaneness, that grew so voluntarily and so fast; nay, the very green-swart, as we call it, the more innocent, blameless face of unregenerate Morality, which, though it have no great hurt in it, must yet give place to this seed of Christ, furrowing and turning it up all, that there may be the bare earth, as it were the *solum subactum*, the broken, humble, contrite heart, ready for this new Sower, for the infusions of Grace, which will never thrive if there be any thing left to encumber or resist, to over-top or wrastle with it. And so you have the Interpretation of *Plough-shares* here, the rending of the impenitent heart, the preparing it for grace, the humbling the proud sinner, and fitting, and softning, and emptying him for Christ.

Then for the *Pruning-hooks*, if that be the exact rendring of the Hebrew; you have then under that colour the dressing of God's

A God's plantations, the ſupervenient work of paring and cutting all Excreſcencies in the regenerate Child of Heaven, (parallel to the *waſhing* of his *feet*, which were cleanſed already, in *Chriſt*'s anſwer to St. *Peter*) lopping off the Suckers, the luxuriances that will ſtill return as long as we have that root and ſomes of fleſh about us, and if they are ſuffered to grow too-laviſhly, will ſoon ſuck away all the vital fructifying juice from the Branches, at leaſt exhauſt very much of that heavenly ſtore which would be hus-
B banded at the beſt advantage, every dram more pretiouſly employed.

But if our Margent have made the better conjecture, (as many times it doth) and the *Sithes* which you meet with there carry away the importance of the Original from the *Pruning-hooks*, you have then God's calling for his fruits in the time of harveſt, *ſending his Mowers into the field*, his ſtrict requiring and earneſt expecting the plentiful iſſues of all his care, the growths and fructify-
C ings of his graces; and then put all theſe together (as indeed the various readings may both ſtand good, or the Hook or Sickle, which may probably be the yet fitter rendring of the word, will ſupply the place both of Text and Margent, be accommodable to either, to both uſes) and then you have here the entire poſitive buſineſs of all Chriſtianity, ſometimes *to break up*, ſometimes *to prune*, ſometimes *to prepare the fruits for God's barn, to begin, to advance, to perfect that great work of fruit-bearing*, that onely deſign of all
D God's methods and diſpenſations amongſt us, the kindly Vintage which he expects ſo paſſionately, *Iſa.* 5. after all his husbandry. And, O what an exprobration will it be to us, the *Ecce labruſcas* there, our nothing but *wild Grapes*, our ſour unſavoury fruits of unrighteouſneſs after all this dreſſing! And let that ſerve for the ſecond particular of the *Abſolute view*. There is onely the third behind, *The motion or paſſage from one of theſe to the other*, from the *Swords* to the *Plough-ſhares*, from the *Spears* to the *Sickles* or
E *Hooks*, and that by way of *beating*, *They ſhall beat*, &c.

The ſame individual metall, which was even now a Sword, having ſuffered ſome change by the fire and anvil, comes out new forged in the other ſhape; the ſame affections that were even now *maliciouſly acted* by Satan, formed and whet at the Philiſtines forge, ὅπλα ἀδικίας, *weapons* of all the villany in the world, the Diſquieters of the honour and peace of Chriſtendom, the onely bouteſeux abroad, our paſſions and appetites, let them be but tranſ-
F formed by the ſpirit of Chriſt, let the fire and hammer paſſe on them, and without being deſtroyed in that fire they come out new moulded, inſtruments of righteouſneſs, zeal for the reforming our own lives, emulation for purity, and for fructifying; that *Saul* that was even now an Apoſtle or Meſſenger of the Jewiſh Conſiſtory to *Damaſcus*, and had then ſuch a heart full of *Swords and*

Spears, was ſo furious a Blaſphemer of Chriſt, and Perſecuter of Chriſtians, may continue his metall ſtill, his title, and almoſt his *name* and *office*, and be the gallanter *Apoſtle* of *Chriſt*, the more abundant Labourer for ever after. Chriſtianity doth not mean ſuch enmity to Nature, ſuch ſcorn and contumely to our humane Souls, as to throw all away as droſs and refuſe, to mortifie any other members upon earth but thoſe which ſignifie our ſins, *fornication*, *uncleanneſs*, *envyings*, *ſeditions*, &c. as for the Affections or Faculties themſelves, have they been never ſo profane and unhallowed, a breathing on them, or a conſecrating them anew, a putting them to purer and more honourable uſes for the future, will ſerve the turn; the *Cenſers of Corah* with a little change will become *excellent plates for God's ſanctuary*. Let that *Love* that even now was tranſported and laviſht out on the ſenſual object, *be baptized with the Holy Ghoſt and with fire*, come out a pure ethereal *love*, faſtened on *the beauty of holineſs*, (that angelical purity to be tranſcribed into thine and thy brethrens hearts;) and the more flaming this *love* is, the more gracious and more acceptable it is like to be. Let but the hoſtility that is now let looſe upon the perſons, the ſins, the perſonal affronts, nay perhaps the graces and vertues of other men, be retrencht and retired, and reflected on our own ſins; and then let there be as much ſteel in the weapons, as much zeal in the revenges and indignations as ever. May but the ambitions and aſpirings of the Worldling (that like aire, pent up in too cloſe a coop, works ſuch σεισμὼς and tempeſts, ſuch ſhaking palſie-fits in the regions about us) be faſtened, according to S. *Paul*'s advice, on a new object, transformed into the διώκειν ἀγάπην, *purſuing of charity*, as of a prize in the *Olympick games*, into the φιλοτιμεῖσθαι ἡσυχάζειν, taking as much pains, *ſtriving* as *emulouſly* to contain himſelf and others in *quiet*, to reſtore a battered Kingdom to *Peace* again, as contentious men uſe to put the world into a combuſtion; and then our *Swords* may become very edifying weapons, our contentions very excellent, profitable contentions, every man ſtriving to ſurpaſs and exceed the other in meekneſs, patience, contented taking up the Croſs of Chriſt, (thoſe more then Olympick ἀγῶνες, to which the incorruptible crown is aſſigned) overcoming men in charity and wel-doing. Do but you enter into the ſchool of Chriſt, (the moſt boiſterous, raw, uncultivated you, that have leaſt of this ſacred temper about you) and that will be able to infuſe it: which brings me to my ſecond general, the relative aſpect of theſe words, as they are a character of the Goſpel-ſtate, of the kingdom of Chriſt, and ſo the fitter for an *Advent Sermon*. And in that we are, 1. to conſider what truth there is in that prediction, to juſtifie and vindicate this prophecie againſt all the contrary appearances, *They ſhall beat*, &c. One Objection 'tis clear there is againſt the truth of this prophecie, (and 'twere more

A more for the credit of Christendom that there were an hundred others, so this might be superseded) The contrary practice of the generality of Christians. Blessed Lord! *where is this promise of Christ's coming*, this consequent of his birth, and kingdom among men? for since Swords came once into the world, since the sweet of revenge and the advantage of spoiling others was once tasted, since that bloudy issue once began to break out, what hath all our Christianity done to stop or stanch it? 'Tis true, what
B Historians tell us, that at the time of *Christ*'s birth there was a notable cessation of Arms over the whole world; and the ἀπογραφὴ, *Luk.* 2. 1. (not taxing, but) *inrolling*, that brought Christ's Parents up to *Bethlehem*, and so occasioned his birth there, was an effect and immediate product of that Cessation: and 'twas a remarkable act of providence, that upon a former peace, and so command for that inrolling, in the same *Augustus* time, proclaim'd at *Tarracone* in *Spain*, as *Sepulveda* tells us, (which if it had suc-
C ceeded, Christ in any likelihood had not been born in *Bethlehem*) there brake out some new broils, that deferred the peace and inrolling till this very point of time, when Christ was carried up in *Marie*'s womb to obey the prediction of his Birth in *Bethlehem*. But sure all this would be but a very imperfect completion of this other prophecie in my Text; this *peace* was soon at an end, and, besides, was rather the midwife to bring Christ into the world, then Christ to bring this *peace*: And yet to see how some
D Observers have been willing to pitch upon this one passage of story, the shutting of *Janus Temple* about the birth of *Christ*, (the *Catholick peace* in that part of the world at that point of time) as the main thing that was pointed at in this Verse.

Their reason is clear, because as for a long time before, so since that time, there was never any such completion of it; *Christ* born in an *Halcyon* hour, had scarce ever any one afterwards whilst he lived: and for his posterity he makes the profession, *he came not to*
E *bring peace, but a sword*, that is, he foresaw this would be the effect of his coming; Christianity would breed new quarrels in the world; *some men* really hating one another upon that score of difference in Religion, (and they say no feuds are more desperately implacable, no swords more insatiably thirsty of bloud, then those which Christ brought into the world) but *most men* making this the προφασις, the pretence and excuse of all their bloudiness.
F 'Twas *Du Plesse*'s account to *Languet*, why he had not a mind to write the Story of the *Civil wars* of *France*, because if he had said truth, he must render new *originals* and causes of these Warrs, hound that fox to a kennel which would not willingly be acknowledg'd, charge that on an emulation, or rivality of state, which (like the Harlot that, coming fresh from her unclean embraces, had wiped the mouth) came demurely, and solemnly, and superciliously,

out

out of the Church, the only ſanctuary to give impunity and reputation (apology at leaſt) to the blackeſt enterpriſes; and betwixt the προφασις and the αἰτία, the true and the pretended cauſalities, the effect, God knows, is generally too ſad. *Mahomet*, that profeſt to propagate his Religion by the Sword, hath not brought ſuch ſtore of theſe bloudy weapons, ſo rich a full-ſtockt artillery into the world, hath not kept them ſo conſtantly imploy'd, ſo ſharp ſet, ſo riotous in their thirſts of bloud, as hath been obſervable in Chriſtendom. I am ſure that Cæſarean ſection, practiſing upon our own mothers, our own bowels, fellow-Chriſtians, fellow-Proteſtants, fellow-Profeſſors (ſhall I adde fellow-Saints? but ſure, ſanctity, if it were ſincere, would turn theſe Swords into Ploughſhares) was never ſo familiar among Turks or Savages, nay, as *Eraſmus* hath ſweetly obſerved, among the wildeſt beaſts in nature, (which are not beaſt enough to devour thoſe of their own kind) as it is among Chriſtians of this laſt Age almoſt in every part of the world. Onely the bladder of Snakes in *Epiphanius* hath been our parallel: They were there but few hours together, but one of them had devoured all the reſt; and when (to trie the Experiment, how ſolitude and want of prey would diſcipline the devourer's appetite) he was ſhut up alone in the bladder, his vulturous ſtomach lets looſe upon himſelf, and within few minutes more one half of him devours the other: ſo many divided and ſubdivided enmities, and, when all others are wanting, ſuch bloudy practiſings upon our ſelves, that if it be true which *Pſellus* ſaith, that the devils feaſt on the vapour that is exhaled from the bloud of men, ſure the Chriſtian devils, and of late the *Engliſh*, are the fatteſt of the whole *herd*, the richlieſt treated of any, ſince whole Tables were furniſhed for them of the bloud and fleſh of their worſhippers. And thus far I confeſs my ſelf unable to vindicate this Prophecie in this ſenſe of it, that ſo it ſhould actually prove that *Chriſtianity* would really drive *Swords* out of the world: I ſhould be glad to be ſecured by the *Millenary*, that ever there would come an age when this Prophecie would thus be completed; but more glad if this Nation might have the happineſs within ſome tolerable term to enter upon its *millennium*, that the (*Pacem, Domine, in diebus noſtris, Peace in our time, our age, O Lord,*) were not ſuch a deſperate, *non-licet* form, and that for *deliverance from battel and murther*, as ſcandalous a piece of *Litany* as that other *from ſudden death* hath been deem'd among us.

I have ſufficiently ſhewed you in what ſenſe theſe words have no truth in them; 'tis time I proceed to ſhew you in what ſenſe they have: and that will be either,

1. By telling you that this prophetick form is but a phraſe to expreſs the duty and obligation of Chriſtians; *They ſhall beat their ſwords into plough-ſhares*, i. e. *'tis moſt certainly their duty to doe ſo.*

Charity

A *Charity* is the only precept, *Peace* the only *depositum*, that Christ took any care to leave among them: and then be there never so many *swords* in Christian nations, yet 'twere more obediently and more Christianly done, if they were beaten into *plough-shares*. There is a thousand times more need of amending mens lives, then of taking them away; of reforming our selves, then of hating or killing our Brethren: one broken heart is a richer and more acceptable sacrifice to God then a whole pile of such bloudy offe-
B rings, such *Mosaical consecrating* our selves to God upon our Brethren. And then, as *Clemens* speaks of *seals* or *rings*, that those that have the impressions and sculptures (as of *Idols*, so) of *Bow* or *Sword*, must not be worn by the disciple of Christ, the pacifick Christian; or as the *Polonian*, being asked concerning two Brethren that desired to be of his Congregation, (as being of a Trade which was suspected to be unlawful, the making of Images or Faces to put upon Guns or Ordnances) gave answer, that he
C knew no great danger in those Images; if there were any thing unchristian, 'twas sure in the *Guns*, which they were used to adorn: so certainly that Christ that came to cast *Idolatry* and *Hethenism* out of the World, desired also to cast out that heathenish custome of wallowing in one anothers bloud, of hunting, and worrying, and devouring one another, and with the Christian faith to introduce the brotherly charity into his Church; this being the most strict and most frequently reiterated command of
D Christ, and that the importance of this Prophecie in the first place.

Pædagog. lib. 3. cap. 11.

2. The truth of this Prophecie will be most clear, if you observe the [*They*] in the front, and the reflexion of that on the former part of the verse, *Christ shall judge amongst nations, and rebuke many People*: He shall set up his Kingdom in mens hearts, subdue and conquer them; that is the meaning of *judging*, (as the Administrators of the Jewish Nation, and they that sub-
E dued their enemies, were called *Judges* for some time:) and he shall mould men anew into an Evangelical temper; that is the interpretation of *rebuking*: And then [*They*] *i. e.* these subjects of this Kingdom of his, these malleable, tame, Evangelical new creatures, that are effectually changed by the Spirit and power of Christ's doctrine in their hearts, they that are his Disciples indeed, they shall beat their Swords into those more edifying shapes, shall profess more Christianly Trades; and if they do not, be sure they
F are at the best, if not *Anti*, yet *Pseudo-christians*, either profest enemies, or false friends of Christ. *By this shall all men know that ye are my disciples, if ye love one another*: no other Character of difference to distinguish a Disciple of Christ from any man else, but the *Ecce ut se invicem diligunt*, *Behold how they love*, how they embrace, not how they pursue or slaughter, *one another*. And so

so there you have the difficulty cleared, how it comes to pass that there is so little Charity among Christians; why? because there is so little Christianity among Christians, so much of the hypocritical guise, of the form of Christian piety, but so little, so nothing of the power of it discernable among us. Had but Christ the least real influence on our hearts, it would inflame and animate us with love; had we any of that *salt within us*, *Mar.* 9. 50. the onely preservative from putrefaction and rottenness of spirit, it would be as the Naturalists observe of it, ἑνωτικὸν, *unitive*, and bring along what our Saviour hath joyned with it, the *peace with others*. 'Tis the propriety and peculiarity of the Gospel, where 'tis entertained, to impress this well-natured quality; and wherever 'tis not impress'd, 'twill not be censorious to affirm, in despight of all the glorious appearances to the contrary, that those men have *received* the Gospel, the name, the *grace of Christ in vain*: which will be demonstrated to you, if I proceed to my second or last particular, to shew you by what means Christianity undertakes to work this great work, *to beat our swords into plough-shares*, *and our spears*, &c. And that is by three strokes, as it were, and impressions upon our Souls. 1. *By inculcating a peculiar strain of Doctrines.* 2. *By prescribing a peculiar Spirit.* 3. *By setting before us a peculiar Example.* Every of these very proper moral instruments to this end, though (God knows) the stubborn unmalleable weapons of our warfare have too-too often the honour of resisting and vanquishing them all.

For the first, his *peculiar strains of Doctrines*, they are of *two sorts*: either they are the direct contrary to these *swords and spears*, or else such by way of consequence and result. *Directly contrary*: such is that of *not avenging our selves*, the μὴ ἀντῆναι τῷ πονηρῷ, *Matt.* 5. not retributing of trouble or violence to the injurious, but leaving God and his Vicegerents to work all these necessary acts of revenge, or repaiment; such is that of *loving*, *blessing*, *praying for enemies*; and, let me tell you, not onely our own, but (which is worth the considering) our *God's enemies*. For 1. such are all the cursers and persecutors of Disciples; the true Christian's *enemies* there spoken of, they are all *God's enemies* also, as *Saul's* persecuting of Christians was the persecuting of Christ: There is no possible separating the hatred of the Brethren from enmity to Christ. And therefore *Polycarpus*, an *Apostolical* person, and *Bishop*, and *Martyr*, (one of the first *Angels* of *Smyrna* in the *Revelation*) commanding to *pray for them that persecute us*, takes in not onely the *Heathen Powers* and *Princes*, the greatest enemies of God then living, but in plain words the ἐχθροὶ σταυροῦ, the renouncers and enemies of the Cross, *i. e.* certainly of *Christ* himself. 2. Such were the *Samaritans*, direct enemies of *Christ*, and yet such 'twill not be permitted the Disciples to curse, *Luk.* 9. 55.

3. Because

A 3. Becauſe the commandment of *mercifulneſs* lying on us proportionably to God's pattern, (to *be merciful as our Father in heaven is merciful*) 'tis there ſaid, that he *is merciful to the evil* as well as to the *unthankful*, to thoſe that have ſinn'd againſt *vertue* in general as well as againſt that particular of *gratitude*: and 'tis clear, God loves *his* enemies as well as *ours*, and out of that love gave his Son for thoſe that had ſinned againſt the *firſt* as well as the *ſecond* Table, and conſequently ſo are we obliged to doe alſo.
B Laſtly, becauſe St. *Paul*'s reaſon againſt avenging our ſelves is grounded on God's ſole prerogative of puniſhing Malefactors, *Rom.* 12. 19. *As it is written, Vengeance is mine, I will repay it, ſaith the Lord.* And this privilege of God's ſure extends to the puniſhing of his own, as well as our enemies. Having named this, I need not mention any more plain Doctrines of direct contrariety to theſe hoſtile weapons. If God hath left us no kind of enemies to hate, neither our own nor his, the firſt, the ordinary object of
C our animoſity and revenge, the ſecond, of our very piety and zeal; and ſo the furious and the pious ſword, the *Jehu*-zeal for the Lord of Hoſts, as well as that other for our ſelves, the ſlaughtering of Chriſt's or the Chriſtian's enemies, be quite excluded out of our Commiſſions; then ſure there is no excuſe for keeping ſo much profitable Metall in that unprofitable, cutting, piercing ſhape: there is far more uſe of thoſe materials in another form, in that of the *plough-ſhare* and *pruning-hook*; the work of Repentance
D being ſtill as neceſſary, as that other of uncharitableneſs is unchriſtian. But then this is not all that Chriſt hath done by way of pacifick Doctrines, ſome other Doctrines he hath as effectually contrary to *ſwords and ſpears*, though not ſo directly and viſibly, ſome mines more ſecretly to ſupplant this bloudy temper: Such are his teaching his Diſciples *humility*, and *meekneſs*, and *patience*, and *contentedneſs* with our own, four graces which, if once received into our hearts, are the *breaking the bow, the knapping the ſpear*
E *aſunder*, the rending up all unpeaceableneſs by the roots. What are the roots of ſtrife and contentions among men? or in St. *James* his ſtyle, *From whence come wars and fightings among you?* πολεμοὶ and μάχαι, of the greater and leſſer ſize, the piracies of the firſt or ſecond magnitude? *are they not from the luſts that war* and rage *in your members?* What be thoſe luſts? Why, the ſpawn of thoſe two great ſenſual principles, *anger* and *deſire*, ſometimes *pride*, ſometimes *ſtomach*, ſometimes *impatience of in-*
F *juries*, and ſometimes and moſt eſpecially *covetouſneſs*, the deſiring to have ſomewhat which God had not made my lot; and nothing but hudling, and blending, and confuſion of proprieties, throwing the lots into the Helmet again, can give me hope of attaining it. All the irregular *ſwords and ſpears* in the world are in the hands of theſe luſts, both to forge and manage, and the Graces

that Christ prescribes are sent to drive these all out of the field. The *humility* that Christ prescribes is directly contrary to that *pride*; the *meekness* or *obedience* to Superiors, so inculcated in the *New Testament*, is the mortifying that *stomach*; the *patience*, and *taking up the Cross*, and *denying my self* that hellish piece of sensuality, that of revenge, ἀντιπαρατάσσεται, is sent out to duel with that *impatience*; and *contentedness* with whatever lot, with that of ravening and *coveting*. O let but the *Beatitudes* in the 5th of *Matthew* plant these blessed seeds in us, and our *swords* will presently be out of fashion, and within a while assaulted and eaten through with the tamest Creatures, the *rust* that themselves beget; your carnal Affections will lie useless by you, or else be undiscernably transformed into calmer and more profitable shapes. And that is the first part of Christ's method in working this change, by *a new strain of Precepts or Doctrines*.

His second way is by *a new kind of Spirit*; whether by that we mean the *Spirit of Christ*, or the *Spirit of the Gospel*.

1. The *Spirit of Christ*, taken almost in the Naturalists acception of the word [*Spirit*] for a kind of vital or animal spirit. For this flowing from Christ our Head, and passing freely through all the Members, unites us not onely to him, but one to the other also in a vital *fellow-membership*, to which you know nothing is more contrary or destructive then the *Sword* or *Separation*: and this is the Argument in St. *Paul* for the strictest charity, not so much as to *tell a falsity* one to another, (which is sure less then drawing of *Swords*, *calling down fire from Heaven* one upon another) because, saith he, *ye are members one of another*; all members are united in *one spirit*. And then though some members are sometimes corrupt and diseased, and therefore offend and grieve the other members; nay, 2. though one member sometimes work real injury to the other, the petulancy of the hand or tongue bring mischief to the whole body; and 3. though the members generally differ in opinion one from the other, the Smell liking that which the Taste utterly dislikes: yet is neither one nor all of these ground sufficient for any member to bear malice, revenge, any thing but *love* and tenderness of care and bowels towards the other, because of the uniting spirit that passes through them, and gives them *joys and sorrows* in sympathy one with another, but never *animosities* or *indignations*, underminings or betrayings one of the other.

But then 2. that which I chiefly mean by the *new kind of Spirit*, is the *Spirit of the Gospel*. In the 9th of *Luke* there is a reference to this, (as to a consideration that all disciples of Christ are much concerned in, and from ignorance whereof all our bloudy and fiery and thundering designs against our own or the enemies of Christ do proceed) οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *you know not*, or

A or, consider not, *what kind of spirit you are of*. The *Gospel-spirit*, it seems, was peculiarly qualified, a spirit of a special temper, nothing favourable to the proposals of the *Boanerges*; and if you would know the kind of it, you shall have it, first *Positively*, then *Negatively*. *Positively* the *Gospel-spirit* is (a Jewel, will you call it? or) an Asterism made up of all those Celestial Gems even now touch'd on, *Poverty of spirit, mourning, meekness, purity of heart, hungring and thirsting after righteousness*, not after the Cannibal-
B feast of fellow-Christians bloud; again, of *mercifulness, peace-making, being persecuted and reviled*, (and πᾶν πονηρὸν ῥῆμα, not a piece of *Rabshakeh*'s railing Rhetorick to be had in hell which is not poured out on them, and indured chearfully by them in obedience to Christ.) Put all these together, and mix with them such a proportion of *Self-denial*, and chearful following of Christ whithersoever he leads; and the quintessence, the *Elixir* that by the help of the *Limbeck* is fetch'd out of all these in union or re-
C fraction, is, in the *Chymist*'s style, *the Spirit of the Gospel*, the *Spirit* of Christianity. If you will yet more perfectly understand it, you must then look on it *Negatively*, as 'tis in that place by Christ set opposite to the spirit of *Elias*. *Elias* his spirit you may discern by the *five* considerations or respects that his person is capable of.

1. *Elias* was *under the Law*.

2. *Elias* was a *Prophet*.

D 3. *Elias* was a *Zelot*, as the Author of the Book of *Maccabees* calls him and *Phineas*, and so he was peculiarly in that passage to which the Disciples refer.

4. *Elias called for judgments from heaven*.

5. That *judgment* was particularly *Fire*.

And proportionably to these five *Elias* his *spirit* was

1. A *Legal spirit*. 2. A *Prophetick spirit*. 3. A *Zelotick spirit*. 4. A *Cursing spirit*. 5. A *Fiery spirit*. And by the opposition to each and all of these five, you will be able to make up the new-
E qualifi'd spirit, the *Spirit of the Gospel*.

1. The *Legal spirit* is that which was observable in the time of the *Law*, especially in order to the planting of the *Israelites in Canaan*, and *rooting* out of the Inhabitants; and that was a *rough, bloudy, hating, eradicating spirit*: and that Legal is certainly out-dated and abolished now, and in its place the *spirit of the Gospel*, a *smooth, loving, planting spirit*, quite contrary to that.

2. The *Prophetick spirit* was that which received immediate
F directions from heaven: I mean, not from the supernatural influences and motions of Grace, preventing or exciting, sanctifying or assisting in the heart of the regenerate man; but (as the *spirit of sanctification* and the *spirit of prophecie* are very distant things, so) I say, from the extraordinary revelations of his will, by *Urim* and *Thummim*, by *Vision*, by *Dream*, by *coming* of the *Spirit*, or of

the word of the Lord upon them, or to them, προφερόμενοι, acted and carried by God. And the *Gospel-spirit* is that, which after the out-dating of Prophecies pretends to no such special revelations, to no other direction, or incitation, or impulsion of the Spirit, then that which lies visible in the New Testament, (*verbum vehiculum spiritûs*, and διακονία πνεύματος, the Word is it that brings and administers the Spirit unto us;) the Spirit that incites us to perform those duties that the Word hath prescribed us, (and if to any thing else contrary to that, hath then need of the exorcist to bind or cast out that spirit;) the Spirit which, when it comes to be *tried whether it be of God or no*, pretends not, like *Mahomet*, to be a talking with God, whilst he lies foaming in an Epileptick fit, but is content to be judged and discerned by the old plain Doctrines of the Gospel; a *regular, authorized, ordinary, sober Spirit.*

3. The *Zelotick Spirit* was a thing peculiar among the Jews, introduced and settled by the example of *Phinèas* and *Elias* by way of precedent and standing Law to that Nation, whereby 'twas lawful (when a man was taken in some notorious facts, specifi'd by their Law, *Idolatry*, &c.) to run him through, to kill him in the place, without expecting any Legal process against him. This was expressly commanded by *Moses*, *Numb.* 25. 5. *Slay ye every one the men that are joyned to Baal-peor*, and accordingly practised by *Phineas* upon *incitation* from God: and when 'twas done so by a Jew, in the cases provided by the Jewish Law, and by divine impulsion, and the person assured that it was so, there was then no harm in it; but when that incitation from God was but pretended onely, not true, when in any case but that prescribed by the Law, then 'twas perfect butchery and villany even among those Jews: and unless in those few precedents of *Phineas*, and *Elias*, and the *Maccabees*, i. e. *Zelots* (for so the word *Maccabee* signifies in the Syriack) 'twill be hard to find either in Scripture or *Josephus* (where there were whole multitudes of such men) any one example of this practice justifiable even in a *Jew*. And in opposition to, and not compliance with that, is the Gospel-spirit quite contrary to the heights of the Jewish practice, never sheds bloud upon any but regular commissions, an *obedient, orderly, temperate, cool Spirit.*

4. The *Cursing spirit*, that may be of two sorts: either in passing judgments on mens future spiritual estates, a censorious damning spirit; such as hath been usual in all kind of Hereticks almost that ever came into the Church; (*nos spirituales*, we the spiritual, and, in the King of *China*'s style, *filii cœli, sons of heaven*, and all others *animales & psychici, animal carnal men*:) or 2. in wishing, praying, calling for curses either on God's or our enemies. And you may know the *Gospel-spirit* by the opposition to these, a *hoping, charitable, merciful, deprecating, blessing Spirit.*

Lastly,

A Lastly, the *Fiery spirit* is a *vehement, violent, untractable, unreconcileable spirit*, sets all where ever it comes into a flame and combustion, and will never have peace with any thing which it can possibly consume; nay farther, it infuseth warmths and distempers and turbulencies into all that come within any reach of it, communicates and diffuses its violences to all others: And the *Gospel-spirit* is direct antipodes to that, an *allaying, quenching, quieting, cooling Spirit.* And so you see this new Spirit, the B *Spirit of the Gospel*, of what a temper it is in all these respects, a Spirit more fit then Lightning to melt the swords in our scabbards, to new forge these hostile weapons into those that are more civil and profitable; and that was the second course by which Christianity was to work this metamorphosis, to *beat these swords, &c.*

3. And lastly, our Saviour hath contributed toward this great work, by the exemplarines of his own practice in this kind: Not only (in the first place) in refusing to have the fire from heaven, C that the *Boanerges* would have help'd him to, against the *Samaritans* (profest enemies of Christ, and of all that had any kind looks toward *Jerusalem*; and besides, notorious Hereticks and Schismaticks, and yet pretenders to the onely purity and antiquity, against all sense and reason, and so most arrogant Hypocrites also: and yet all this not enough to inflame *Christ's Spirit* into that of *Elias's*, or to change his temper into any thing of *zeal* or *anger* against these:) Nor onely (in the second place) in reprehending D and trashing of St. *Peter's* zeal, when it drew the sword in his Master's defence against the *high Priest's servants*, and indeed against the very Crucifiers of Christ: Nor onely (in the third place) in refusing the aid even of Angels from Heaven (when they were ready upon his summons) against the Heathens that attach'd him: But fourthly, and above all, by that answer of his to *Pilate*, *Joh.* 18.36. *If my Kingdom were of this world, then should my servants fight*, &c. (which was certainly part of that *good confession* E *before Pilate* mentioned with such honour, 1 *Tim.* 6.13.) inferring, that because his Kingdom was not of this world, because he was not a worldly or an earthly King, therefore *his servants were not to fight for him against a legal power* of Heathens, though 'twere but to save him from Crucifying. 'Tis clear, 'twas one of his Accusers main hopes to find him in *Judas Gaulonita's* Doctrine, That *'twas unlawful for God's people* (and so for him that undertook to be *God's Son*) *to be subject to Idolaters*, making advantage F of *piety* (as the *Gnosticks* after did) toward their *secular ends*, the freeing themselves from *subjection* in this world. But our Saviour every where disclaims that Doctrine, both *Matth.* 22.21. vindicating *Cæsar's* Prerogative by his Coin, and in that *good confession to Pilate:* From which 'tis demonstrable, that what was not to be done in defence of Christ when he was in that danger

and under that perſecution, is no more to be attempted in that caſe for Religion, for Chriſtianity it ſelf. I ſhall ſhut up this by leaving in your hands that moſt glorious lively Image of his whole Soul and Life, delivered to us in one *Medall*, that [*Learn of me, for I am meek and lowly in heart, and you ſhall find reſt unto your Souls.*] To which if you add the ſealing and the practiſing of this, in the giving up his Soul, laying down his Life, an Offering of Charity even for *enemies*, and yet farther, for thoſe enemies Souls; this one Amulet hung about your necks, one would think, were ſufficient to *charm* all the *weapons of our warfare*, that are ſo unmercifully *carnal*, to exorcize and conjure all the *ſwords and ſpears* out of the world, to work new transfigurations and metamorphoſes among us, to return the Bears and Vultures into their old humane ſhapes again, and proclaim an univerſal truce to all the military affections we carry about us, to our wraths, our covetings, our aſpirings, a Sabbath, a Jubilee of reſt and peace, like that which *Iamblichus* talks of in the Sphears, a καθολικὴ ἁρμονία, *a catholick* conſtant *harmony* and accord, a preſent pacification of all our inteſtine broils, and ſo a quiet and *reſt unto our ſouls*: and till this be done, till this *Advent Prophecie* be fulfilled in your ears, you muſt know there is little of *Chriſtianity* among us, little of *Evangelical* graces or *Evangelical Spirit*, nothing but *Legal* at the beſt. That in God's good time there may be more, not in the *brain* or *tongue*, to *elevate* the one or *adorn* the other, but in the βάθος καρδίας, the *depth* and ſincerity *of the heart*, more of the work and power, the ſpirit and vital energy of the Goſpel, God of his infinite mercy grant us all, even for the ſake and through the operation of his Son Jeſus Chriſt, that *wonderful Counſellor*, that *mighty God*, that *Father of this Evangelical ſtate*, that *Prince*, and that *God of peace*; to whom with the Father and the holy Ghoſt be aſcribed, as is moſt due, the honour, the glory, the power, praiſe, might, majeſty, and dominion, which through all ages of the world hath been given to him that ſitteth on the Throne, to the Holy Spirit, and to the Lamb for evermore. *Amen.*

A B C D E F

The

The II. SERMON.

MATTH. 11. 30.
My yoke is easie, and my burthen is light.

THat the Christian's Heaven should be acknowledged his only blissful state, and yet they which pant for bliss never think fit to enquire after it; That Christ the way to that heaven should be truly styled by one Prophet, the *desire of all Nations*; and yet they that look on him be affirm'd by another Prophet, *to see nothing in him that they should desire him*; That a rational creature should be made up of such contradictions, as to desire life most importunately, and yet as passionately to make love to death; to profess such kindness to immaterial joyes, and yet immerse and douz himself in carnal; to groan and languish for Salvation, *i. e.* an eternal state of purity, and yet to disclaim and flie it whensoever any impure delight is to be parted with; might have leave to exercise and pose a considering man, were there not one clear account to be given of this prodigy, one reason of this fury, the many *evil reports that are brought up of the way to this good land*, the prejudices, fatal prejudices infused into us, the vehement dislikes and quarrels to all Christian practice, that onely passage to our onely bliss. We have heard of an Angel with a flaming Sword at the gate of Paradise, which our poetick fears and fancies have transformed into a Serpent at the door of the *Hesperides* garden, (that Angel fallen, and turned into a Devil;) we have heard of the Cannibal *Anakims* in the confines of the promised Land, that *devour* all that travail toward that Region: and our cowardly, sluggish, aguish fancies have transplanted all these into Christendom, made them but emblems of Christ's *duri sermones*, the hard tasks, unmerciful burthens that he laies on his Disciples; yea and conjured up a many spirits and Fairies more, sad direful apparitions, and sent them out all a commanded Party to repel or to trash us, to intercept or incumber our passage toward *Canaan*, to pillage and despoil the Soul of all Christian practice, of all that's duty in Discipleship.

Three of these prejudices our Saviour seems to have foreseen and prevented in the words of this Text.

1. That there is no need of *doing* any thing in Discipleship: Christ came to free from *yokes*, to release from *burthens*, the Gospel's made all of promises, Obedience to precepts is a mere unnecessa-

ry. And for the preventing of that prejudice, you have here as a yoke and a burthen, so both of Christ's owning, ζυγός μου & φορτίον μου, *my yoke and my burthen.* A

A second prejudice of them that, being forc'd to confess the *necessity of Christian obedience*, do yet resolve it impossible to be perform'd, discerning the *burthens* in my Text, must have them unsupportable *burthens*, no hope, no possibility for us to move under them; and then *studium cum spe senescit*, their industry is as faint as their hope, Desperation stands them in as much stead as Libertinism did t'other, they are beholden to the weight of their burthens for a *supersedeas* for taking them up. And for the preventing of that prejudice, you have here this character of Christ's burthen, not onely supportable, but light; *my burthen is a light burthen.* B

A third prejudice there is yet behind, of those that having yielded the both *necessity* and *possibility* of *Christian obedience*, are yet possest of the unpleasingness and bitterness of it, like those in the Prophet, cry out [*The burthen of the Lord, the burthen of the Lord,*] the *yoke* a joyless melancholick *yoke*, the *burthen* a galling pinching *burthen*; and to them hath our Saviour designed the χρηστὸν here, as the most significative epithet to express the nature of the Christian *yoke*. We have rendred it but imperfectly, *my yoke is easie*; it signifies more richly, *my yoke is a benign yoke*, all pleasure and profit made up in the word: Κύριος χρηστὸς, *the Lord is gracious*, 1 *Pet.* 2. 3. τὸ χρηστὸν τοῦ Θεοῦ, *Rom.* 4. signifies *the bounty*, we render it, the *goodness of God*, that which immediately before is, *the riches of his bounty*; and proportionably the ζυγὸς χρηστὸς, *a gracious bountiful yoke*, a mine, a treasure of bounty, a good, a joyous and a gainful yoke. And he that is thus answered in all his objectious, confuted in all his fears, and prejudices, and excuses for Libertinism, if he do not acknowledge the reasonableness of Christ's advice, [*take my yoke upon you,*] take it for its own sake, though it were not laid upon you by Christ, my necessary, my light, my gracious yoke; he that will not accept of some office in the house of so good a Master, I know not what kind of address to make to him, I must leave him to *Pythagoras's Sponde's*, that could cure a Mad man, καὶ ἐπανορθοῦν, rectifie the errours of his appetite first, and then his mind, first of his *spleen*, and then his *brain*, before any portion of this *bread of life* will be diet for him. C D E

I have drawn you the lines which lie folded up in this Text: the filling each up with colours in the shortest manner I could devise, would prove a work of more time then is now my portion. The expedient I have resolved on is, to leap over the two former, and only fasten on my last particular, as that which includes and supposes the two former, as that which will bring its reward with it, invite and feed your patience, and in all probability obtain your belief, F

A belief, becauſe there is never an intereſt, never a paſſion about you that it contradicts.

Your patience being thus armed with a ſight of the geſſes, but one ſtage, and that the ſmootheſt you ever paſs'd, I ſhall preſume you ready to ſet out with me; and it is to conſider that anticipation of the third prejudice in the Epithet affixt to Chriſt's yoke, in the fulneſs of its ſignificancy, ζυγός μου χρηστός, *my yoke is a benign, a gracious, a pleaſant, a good and a gainful yoke.*

B Yea, and that in this life, at the *taking the yoke upon you*; a *preſent* goodneſs in it here, though there were never a treaſure of rewards, never a heaven after it: at leaſt as the preſent paradiſe of a true Diſciple is conſidered apart, abſtracted from that future expectation, *my yoke is a good yoke*, is for the preſent, the [טוֹב, *Is*] hath an influence on the χρηστός as well as on the ἐλαφρόν, on the gainfulneſs of the yoke as well as the ſupportableneſs of the burthen. And ſo you ſee the full of my ſcope, the utmoſt of my deſign, the

C preſent advantages of a Chriſtian courſe, the inſtant goodneſs of Chriſt's ſervice beyond all other callings and preferments in the world; a *yoke*, but that a *good* one, a *yoke* that ſhall never be repented of by him that bears it, whatever it be apprehended to coſt him at the taking up.

And 1. you may pleaſe to obſerve that a yoke hath nothing of hardſhip in it, 'tis ſmooth'd and fitted to the neck, rather to eaſe then preſs, rather to defend then gall; not as a weight or bur-

D then, but only an inſtrument of advantage, to make the burthen that is to be undergone more eaſie and ſupportable: and therefore our Saviour counts of it as that which a rational man would be content to take up of his own accord, if he knew the benefit of it, [*Take my yoke upon you,*] and be richly rewarded in the taking, *and you ſhall find reſt unto your Soul.* The entrance on Diſcipleſhip, making the New Vow, converting to God, is this taking Chriſt's yoke upon us, (as the performing the Vow, the practice of the ſe-

E veral duties, is the moving under the burthen.) And, to prevent miſtakes, to foreſtal all poſſible objections, I ſhall acknowledge to you that there is ſome difficulty in that *taking*, though not in that *yoke*, πρῶτον, ſome difficulty in the firſt ſetting out, in the breaking off from the former courſe, whatſoever it were; ſomewhat of *fancie*, ſomewhat of *intereſts* againſt it.

Of *Fancie*: To take leave of an old familiar, to carry out the whole body of ſin to its funeral, (that *pompa mortis*, ſo much

F more grievous then death it ſelf) to give up the earth to earth, corruption to corruption, with all the pompous ſolemnities attendant on an hearſe; this, I ſay, hath ſomewhat of ſadneſs in it, eſpecially to the inferiour brutiſh part of the man, like the *Perſian* Commander in *Herodotus*, his fall is lamented by the Horſes and Oxen and *Bœotians*, all the Beſtial, rude herd of man joyning in the θρηνῳδία.

So

So beſides, there is ſomewhat of *intereſts*, ſome uneaſineſs again in the motion neceſſary to ſo vaſt a change, ſome injury to the old poſſeſſors, *aliquid iniqui*, ſomewhat of preſſure in the change it ſelf; ſome pain in ſpiritualizing of fleſh, racking it, fetching it from the *lees*, rariſying and attenuating the πνεῦμα παχυνόμενον ὑπὸ μοχθηρᾶς διαίτης, the ſpirit incraſſate by vicious diet, as *Philoponus* calls the habituate ſinner, of returning the groſs habit of ſin to a ſpareneſs and ſlenderneſs of ſtature, an exinanition of that carnal appetite which hath brought in all the groſſer joyes which hithe to we have fed on. And the truth is, this even with Saint *Paul* himſelf goes for a myſterious piece, 1 *Cor.* 15.51. *Behold I ſhew you a myſtery, we ſhall all be changed:* the change of the *natural* to a *ſpiritual body* is a greater work then the *riſing of the dead.* No wonder then that the *natural man* generally is not ſo well ſatisfied with this. *Saul* is fain to be ſtruck down in the place; a kind of λειποψυχία or *ſwooning fit*, an expiration of the animal man, neceſſary to ſo great a change; as the LXX II. have caſt *Adam* not into a ſleep, (as the *Hebr.* Text) but into an ἔκστασις, a being hurried out of himſelf to make him capable of an helper. Thus when Chriſt was firſt born in *Bethlehem*, *Herod* the King was troubled and all *Jeruſalem* with him. Such great ſtupendious felicities are not brought forth without ſome pangs at birth, ſome unpleaſant throes at the delivery; the very earthly *Canaan* is not come to, but by paſſing through a proemial wilderneſs. Thus much by way of conceſſion of the ſome difficulty to the carnal man in taking up of Chriſt's *yoke*, the minute of the *new creation*. But that being ſuppoſed,

Let me now tell you, this is all that is of hardſhip in the Chriſtian's life, all the unacceptable even to fleſh and bloud, the inſtant of putting on the yoke, of entring into the traces, of harneſſing for the future race, ὠδῖνες θανάτου, as the Greek in the *Acts* reads it, *the child-birth pangs of dying to ſin, of mortifying* πάθη ἐπὶ γῆς, *the affections* that are ſo faſten'd *on the earth*, that, like a *Plantagnus* torn from its ſoil, they bleat and roar again; the concuſſion or fleſh-quake that follows the ſudden ſtop in the vehement courſe, the *Vertigo* that the forcible turn in the rapid motion begets, the ſmart that the paſſing through the purgative fire coſts us: and the fear of this one ſharp minute is that that betraies us to all the drudgery and torments in the world, that which makes us ſo ſhie of piety, ſo afraid of all ſpiritual conceptions. As you know that one terrour of dying, parting of ſuch ancient mates, makes ſome good men not over-willing *to be with Chriſt*, though they acknowledge it never ſo much a more valuable ſtate: Whereas could we but arme our ſelves for this one act of ſpiritual daring, the pain of aſcending the Mount *Tabor*, and being transfigured with Chriſt, we ſhould ſoon reſolve of the *bonum eſt eſſe hic, it is good*

A *good for us to be here*, and ſet preſently to build us Tabernacles, never to return to our old ſhapes or tents again. Could we but reſolve to ſet out on this voiage, incounter this one Giant, ſon of *Anak*, the breaking off from our old cuſtoms, there were then nothing but *Canaan* behind, that οὖδαρ ἀρούρης, as once *Homer* called *Greece*, *the pap of the earth*, that fountain of milk and hive of hony, (all the Bees and Hornets driven out of it) a ſucceſſion of uninterrupted felicities ſtreaming through it. Could we but repel
B the fancy, or ſupport the pangs of one ſhort travail, in contemplation of the joy which the man-child will within a few minutes bring into the world with him, (ῥηϊδίη δ' ἤωτε τα πέλει,) I am confi- Heſ. l. 1.
dent Chriſt would be once more not only προσδοκία ἐθνῶν in *Jacob*'s prophecie, not onely the expectation, but withall the joy, the ſenſuality of the very Gentiles, that which fleſh and bloud, man in every of his moſt inferiour capacities, the rational, the moral, yea and the carnal man would thirſt with more joy, taſt with more ra-
C viſhment, devour with leſs ſatiety, then ought which his preſent confections of luxury did ever yield him, and thence break out into the *Virgin-mother's Magnificat*, a tranſportation of joy for the approch of the birth of ſo much bleſſedneſs; or into old *Simeon*'s *Nunc dimittis*, deſire no more joy in this life, then that which infallibly attends the taking a Saviour into his arms, thoſe intimate embraces of Chriſt in the regenerate heart.

To make this more viſible and acknowledged in the retail then
D 'tis in the groſs, in the coyn then 'tis in the bullion, I ſhall require your patience but to theſe two heads of probation. One, by viewing ſeverally ſome of the chief duties of Chriſtianity. The other, by enumeration of the ſpecial good things which have ever been prized by mankind.

The firſt, I ſay, by ſurveying the duties of a Chriſtian, the tasks that are preſcribed him by Chriſt, the particulars of his yoke and burthen. Conſider them a while, and if they be not the object of
E all other mens envy, if his toyls be not demonſtrably the vaſteſt pleaſures, his exerciſes the moſt joyous divertiſements and higheſt rank of entertainments that any mortal hath arrived to, I ſhall be content with *Caſſandra*'s fate, *never to be credited in my affirmations.*

For inſtance, Wel-doing in general, in the firſt place, the conſcience of any degree of having diſcharged any part of duty, that [*euge*, *bone ſerve*] from the God within thee, what a raviſhment is it to any the meaneſt undertaker? what an *olio* of all
F high taſts compounded together? Their very enemies could ſay it of the *Athenians* in *Thucydides*, That *there was nothing that they could count feaſt or banquet, but the having done what they ought.* Μήτε ἑορτὴν ἄλλο τι ἡγῦνται ἢ τὸ τὰ δέοντα πρᾶξαι. Herod. l. 8.
And the *Perſians*, when they beheld the ſolemnity of the Grecian *Olympick games*, ſuch courage and patience of the combatants, and no reward expected but an *Olive crown*, expoſtulate with *Mardonius*,

donius, Why doſt thou bring us to fight againſt thoſe who fight not for mony, but vertue? A conſcience of having done well ſerv'd in with a few leaves about it, was it ſeems the daintieſt diſh, and moſt animating emboldning reward in nature. And if a Chriſtian cannot outvie thoſe Heathens, if it be not in our breaſts, as it is in the Tranſlations of our Bibles [*a merry heart*, all one with *a good conſcience*] and the attribute of that *a continual feaſt* to thee as it was to *Solomon*, believe it, thy taſt is mortified, thou art no competent judge of dainties. And that is one part, or indeed the ſumme, of all *Chriſt's yoke*, ἀγαθὴ συνείδησις ἐν πᾶσιν, *in all things a good conſcience.*

In the ſecond place, not to lead you out of the moſt vulgar rode, that our diſcourſe may be the more demonſtrative, the Trinity of Theological vertues, *Faith*, *Hope* and *Charity*, what are they but ſo many elevations of the Soul above all that's mean and painful; ſo many ſteps of entrance into obedience and bliſs, into diſcipleſhip and paradiſe together?

1 Pet. 1. 8. For *Faith*, 'tis S. *Peter's* expreſſion, Πιστεύοντες ἀγαλλιᾶσθε, *believing* you *do exult for joy*; *Faith* naturally hath that acquieſcence and joy in it, and that a χαρὰ ἀνεκλάλητος καὶ δεδοξασμένη, an inexpreſſible and glorified joy, even in this life. Take it but in the meaner of its offices, as it is a truſting God with our temporal weal, a full ſubmiſſion not onely to the will, but wiſdom of God, a reſolution that God can chuſe for us better then we for our ſelves, that whatever he ſends, his hotteſt or bittereſt potion, is fit for our turns, and ſo abſolutely better, and even to us (when we ſee 'tis his will) more eligible, more deſireable then any thing we could have prayed for. That chearful valiant reſignation of all into God's hands, with an old *Eli's* *Dominus eſt*, *It is the Lord, let him doe what ſeemeth him good*, what a bleſſed pill of reſt is this unto the Soul? what a Sabbath from all that ſervile work, thoſe horrid perjuries, thoſe baſe ſubmiſſions, that the covetous Mammoniſt or cowardly trembler drudges under? Though the earth ſhake, or the hils be carried into the midſt of the Sea, he is the Cube indeed that *Socrates* pretended to be, he hath a baſis that will not fail, his feet ſtand faſt, he believeth in the Lord. He hath gotten a ſuperiority of mind, that all this region of meteors cannot diſquiet; he hath rifled all the Sects of the old Philoſophers, robb'd each of them of his maſter-piece; the Sceptick of his ἀδιαφορία & ἀπαραξία, indifference and untroubledneſs; the Stoick of his μὴ πιεῖν τραγῳδίας, he hath none of the tragical complaints how tragical ſoever his ſufferings be; and *Epicurus* of his γαλήνη, tranquillity or calm of mind, to the acquiring of which all his philoſophy was deſigned, a thing ſo hugely pleaſurable, that he hath been taken for a carnal voluptuous ſwine ever ſince, upon no other merit but for ſeeking out thoſe great compoſers

posers of the Soul, so much beyond all other Sensuality. Those boasts, I say, and prides, those dreams and wishes of those Philosophers, are now the reality and acquisition of a Christian, an Epicurism which *faith*, and onely faith, undertakes to furnish us with. A thing so deeply considerable, that I cannot but resolve all the differences of mens estates and fortunes as well as souls, their secular felicity and infelicity as well as piety and impiety, to proceed from this one fountain opened by Christ to the House of *David:* No Prince more happy then the Peasant in the present advantages of this life, but as he hath more faith then he; the spring of our daily misery as well as our sins is the [Ὦ ὀλιγόπιστοι, *O ye of little faith.*]

And so certainly for *Hope*, that second Christian Gem, that Royal High Priest of ours that enters within the Veil, takes possession before-hand of all that's rich or secret, brings down all the Treasures of another world to be our daily portion in this, hope of Eternity, hope of Heaven, you will not wonder if I assure you 'tis a far pleasanter Companion then the possession of all worldly preferments. You would be amazed to hear a *Papist* describe his *Purgatory flames* so scorching, and yet go chearfully out of this world into the midst of those flames: but he will satisfie your wonder when he tells you, that the expectation of the heavenly joys that those flames do confirm and ascertain to him, though after never so many hundred years, * *the precious hope that dwells there, and the assurance of a* * *Title in Heaven, a portion in that glorious* ἀπογραφὴ *or inrolment, is richly sufficient to allay those flames, to make those scorchings supportable.* And then judge what a confluence of pleasures is this one grace supposed to be, which is resolved sufficient to sweeten and recommend a *Tophet*, to make torments desirable; like the kind gales and benign vapours under the Line that *Menardus* tells of, which make the Torrid'st Clime habitable; and the presence of that *Fourth* in *Nebuchadnezzar*'s Fornace, which makes the *Three Children* sing in the midst of flames.

As for *Charity*, that is certainly the μείζων τούτων, superiour to either *Faith* or *Hope*, for joy & pleasure, as well as use and excellency. Can there be any thing so ravishing as *love*, love of so for-ever-satisfying a beauty, that heroical improvement & elevation of Soul, the want of which is as great a punishment as 'tis a sin; as much of hell in the extinction of *this* flame as in the raging of *that*, in the chill numm'd as in the raving tormented spirit, as fatal a Lethargy from the one as Fever from the other? *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha*, saith St. *Paul*. Blessed Apostle, I cannot imagine thy Gospel-spirit could permit thee to deliver those words as a wish, or prayer for curses on any, even enemy of Christ; may not this form of speech be a Scheme of Apostolick Rhetorick? *If any man love not the Lord*

* Μένη δ' ἀυτόθι ἐλπίς.
* Τέρμα ἐν Διὸς αὐλῇ.

Ep. med.

Jesus, he *is* and shall be, for the very present he *is* the interpretation of those thundring sounds, *anathema maranatha*, a miserable accursed creature; the very not loving, the chilling of that blessed passion within his breast, is the saddest curse that the Devil could design his hated'st enemy. A

Add unto this that other branch of *Charity*, that ray which *Prometheus* in the figure stole from heaven, to inspire and warm the world with, that inferiour elementary fire, love of our fellow-men, our fellow-Christians; and tell me if there be any thing so capable not onely of the *quàm bonum*, but the *quàm jucundum* too, that hath so much of the pleasant as well as the vertuous in the composition. The ground of all pleasure is agreement and proportionableness to the temper and constitution of any thing; the reason, saith *Boethius*, *that men love Musick so well, is the answerableness of the Notes in that to those observed by nature in the fabrick of our bodies*: And say me, is there any thing so agreeable and harmonical, so consonant to our reasonable nature, to the ingenuity of our kind, and consequently so universally delightful to all that have not put off Man in exchange for Panther and Tigre, as that which Christ hath left us our duty, yea, and our reward, *the loving of the brethren*, that language, that Song of love that we are to practise here, that we may chant it in heaven eternally? 'Tis said to be a speech of Christ's which the Nazaren Gospel hath recorded, though our *Bibles* have not, (and it seems by St. *John* all was not written which Christ spake to them) *Nunquam læti sitis nisi cum fratrem in charitate videritis*; *There is no spectacle of delight to a Christian*, nothing of value sufficient for a Disciple to rejoyce at, *but to see his fellow-Disciples embracing one another in love*: And they say, *Mahomet* was such an admirer of this quality, that *he once resolved to have inserted a Precept of good-fellowship among his Laws, because he thought he had observed* (though most ridiculously mistaken) *that that which is indeed the bane, was a promoter of this Charity*. I conceive I have the suffrage of all mankind, that *Charity is a pleasing grace*; and of the wisest and most pondering observers, that *Friendship is* * *the onely sweet neighbour and companion of life*, that which being drained from its baser mixtures (which would otherwise cause satiety) becomes the prime ingredient in the glorified Saints, of whose state we understand little, but that they are happy and love one another, and in that for ever *happy*, that they for ever love one another; *charitas nunquam excidit*, and so their bliss *nunquam excidit* neither. And then behold and admire the goodness of this *yoke*; Christ's design even in this life to set up *charity*, *friendship* above all vertues, as high as it is above all *felicities*, to settle that for the *prime Christian duty* which hath most of present *blessedness* in it, to make that our *burthen* which is our *bliss*, our yoke which is our boon; and B C D E F

* Ἡδὺς γὲ τῶν τῆς ἡμετέρας ζωῆς.

A and withall to ſeparate it from all thoſe mixtures which would either imbitter or ſhorten, cool or ſatiate our love, the luſts and exceſſes and the prides that would make the moſt ingenuous delight either leſs ingenuous or leſs delightful; that love of my Brother's vertues, love of his Soul; love of the Nature that Chriſt aſſumed, and died for, and carried to Heaven with him; love of the Image of God in him, that moſt tranſporting, durable pleaſure. And all *this* will be abundantly ſufficient to make up a
B ſecond inſtance of the χρηστὸς ζυγὸς, the *graciouſneſs* and pleaſantneſs of *this yoke*.

A Third ſhall be, by referring you to the moſt extemporary view of the commands *of the Decalogue*, which Chriſt came not to deſtroy, but to fill up and perfect. Temperance is the onely Epicuriſm; Continence or Conjugal Chaſtity the onely *Superſedeas* to that black flame, that is the Incontinent's daily Hell even in this life: But above all, that Precept of the Old, and My-
C ſtery or Craft of the New Teſtament, [*Thou ſhalt not covet*] that of Contentment with whatſoever lot, the prohibition of * *all deſire*, which ſeemeth ſuch a galling reſtraint to the carnal man, with his * bored tub of inſatiate deſire (as *Iamblichus* calls it) about him; but to him that hath taken this yoke upon him is the gainfulleſt, not duty, but donative, not burthen, but purchace and preferment, that any mortal is capable of. The Philoſopher could reſolve it the way to help any man to whatever he wanted,
D *detrahere cupiditatibus*, to pare ſo much off from his deſires as his deſires were larger then his fortune. To bring down his ambitions to his lot, would be as rich a prize as the compaſſing and acquiring all his ambitions. Contentment is (in earneſt) the Philoſopher's Stone, that makes Gold of any thing; the *Pandora*'s Box, that hath all wealth and honour and pleaſure in its diſpoſing; makes the pooreſt Eremite the richeſt poſſeſſor; the moſt ſcorned abject, the moſt honourable perſon; the Recluſe, or the
E mortified Chriſtian, the moſt voluptuous liver in a Kingdom; every diminution that can come by the malice of men or devils, * a pleaſurable calamity; whilſt the largeſt poſſeſſions in nature without this one skill, [ἔμαθον κὴ μεμύημαι] this ſovereign piece of Alchymy, are ſtill the perfecteſt beggery imaginable. The Devil's whole Map or Landskap of all the Kingdoms and glory, if (as liberally offered, ſo) actually beſtowed, is not able to ſatisfie the luſts of one eye, much leſs to fill up the angles and vacuities of
F one heart without it. That one prudent inſtruction of [*Quod ſis eſſe velis, nihilque malis*] in one Poet, or [*Permittes ipſis expendere numinibus*] in another, or [Ἀλλ' ἔχε σιγῇ μῦθον, ὀπίτρεφον δὲ θεοῖσι] in a third, [*Stand ſtill and ſee the ſalvation of our God*] is a far richer proviſion then all their more glittering fictions of Golden Apples, and Golden Showers, and Gol-

* Πᾶσα ἐπιθυμία.
* Πίθος τετμημένος ἀπέρανθος ἐπιθυμία.

* Κακὸν ὦ μὴ τέρπουσαι. Heſ. ἔργ. ἡμ. l. 1

Od. 19.

Od. 16.

den Fleeces, and Golden Rods, that could make ſuch ſudden metamorphoſes, yea, and of the χρύσεα δίκτυα, the Golden Nets, the Golden Ages can afford us. *In heaven*, ſaith Chriſt, *they neither eat nor drink, marry, nor are given in marriage*, and yet are better ſatisfied and pleaſed then they below, that are fed in *Mahomet*'s Dining-room, or lodged in his *Seraglio*: The not deſiring thoſe pleaſures of life is to them the ſame thing with advantage, that the enjoying them is to others, (as the Poet that begs two things of *Mars*, * *Either valour for war, or peace that he may not need that valour*, would be richly provided for which ſoever was granted him.) And this is, in Chriſt's language, being ἰσάγγελοι, *equal to the very Angels*. It ſeems, 'tis the Angels ſpecial advantage above us men, that they deſire not the πάντα πάντα, the *all theſe things*, which the luggage of fleſh about us makes to us ſo neceſſary; and no ſuch Crane, ſuch Engine to elevate our nature to this ἰσαγγελία, to *this* ſo *Angelical a ſtate*, as μὴ ἐπιθυμεῖν, this ſo liberal a *Science of Contentment*, which not onely makes *Romances* creditable, finds Mines in our Cloſets, under every Cuſhion we kneel on, rains down both the *Indies* into our Treaſury, ſatisfies all our needs, fills all our vacuities; but is withall the nobleſt act of wiſdom, of ſuperiority of mind, of proweſs, and conqueſt of our ſelves, that any Book but that of *Life*, any place but Heaven can give us ſtory of; and therefore ſure a ζυγὸς χρηστὸς, *a yoke*, a command of Chriſt, but that a benign and gainful yoke, in the third place.

* Θάρσος δὸς μάχας, εἰρήνην τε. Hom. hym. in Mart.

A fourth inſtance I cannot omit, though I ſuppoſe the moſt vulgar phancie hath prevented me in it, becauſe *Ariſtotle* hath a Note in his Rhetoricks, that *ſome kind of Auditors are moſt wrought upon by ſuch*; and that is from the Catalogue of *the bleſſing Graces*, in the 5th of *Matthew*, *Bleſſed are the poor in ſpirit, the meek*, &c. In the preſent, they *are* bleſſed, yea, and would be ſo though there were never a Heaven of bleſſedneſs behind for them. Will you examine the truth of this in a few of them?

1. *Poverty of Spirit*: whether a preparation of ſpirit to be poor, and then 'tis bleſſed Contentment, that juſt now we parted with; or whether it be *Humility*, bleſſed humility, and then, beſides the advantages it hath toward another life, *grace to the humble, to the humble more grace*, and at laſt heaven to the humble, yea, and more heaven (as in the learned rules of Husbandry they are appointed * *to plough, to ſow, and to reap too all naked*, humility, pourtraied by that nakedneſs being the onely auſpicious poſture, the onely catholick qualification for all ſeaſons,) beſides theſe advantages, I ſay, 'tis over and above, even in the eye of the world, an amiable graceful quality, hath a preſent ſecular bleſſedneſs in it, a calm of Soul to it ſelf, a controlling lovelineſs in reſpect of others, and a world of conveniences attending it. 'Tis that wherein

* Γυμνὸν σπείρειν, γυμνόν τε βωλεῖν, γυμνὸν δ' ἀμᾶσθαι. Heſ. l. 2.

A wherein heaven and earth are met as rivals: God himſelf a making court to it, *With him will I dwell*, and in the Oracle, ---χάνυμαι τόσον ὅσον Ὀλύμπῳ· there are two Reſidences, Palaces, Thrones for God, *Heaven*, and an *humble Soul*: and for men, a plain φίλτερον and θελκτήριον to them, an Enchantment or Charm of reſpect and love, whereever 'tis met with; whereas in the mean time Pride goes alone in ſtate, onely with a train of menial ſcorns and curſes after it; 'tis a kind of excommunicating ſin, drives away confi-
B dents, counſellors, ſervants, graces, the very credit and reputation which it courts, all kind of company but devils and paraſites, that *peßimum genus inimicorum*, that worſe kind of devil of the two. So true is that of *Solomon*, *Prov.* 16. 19. *Better is it to be of an humble ſpirit with the lowly, then to divide the ſpoil with the proud*: the compariſon there is ſet as betwixt the *lowly* and *proud*, ſo betwixt the *humble ſpirit* and *dividing the ſpoil*; there is no need to mention any benefit of *humility*, the *humble ſpirit*, it ſeems, is re-
C ward enough to it ſelf, and all the *proud man*'s prizes are not comparable to it in this life.

So for *Meekneß*, 'tis a lovely grace again, *The ornament of a meek and quiet ſpirit*, 1 *Pet.* 3. a more gallant embroidery, more enamouring dreſs, which hath more of the Agreeable in the look of it then all the other helps of beauty can afford that Sex which is there ſpoken of: but eſpecially that notion of *meekneß* that conſiſts in obedience to our lawful Superiors, which (beſide the ma-
D ny other conveniences of it, *that thy days may be long in the land*, &c. long life in a *Canaan*) is a moſt advantageous gainful duty, ſuch as, if it had applications made to it, would infallibly leave the Prince the onely uneaſie perſon in the Kingdom, becauſe he onely were aſſigned the task, the painful, thankleſs, yet neceſſary, task *of commanding*, and deprived of the *obſequii gloria*, that far more glorious, I will add and pleaſant, way *of obeying*. The glory of it is ſuch, as that *Gerſon* having diſcerned in the Angels two habi-
E tudes, one *of* * *waiting upon God*, the other *in the ruling and managing of things below*, reſolves, that if that Angel were to ſet himſelf out in a luſtre, to triumph in a *Magnificat*, it would be certainly in the Virgin *Mary*'s ſtyle, *humilitatem famuli*, that he were a meek ſervant of God's, rather then a Prince of ſo many myriads of ſubjects. And for pleaſure, I ſhall profeſs my ſenſe ſo far from doting on that popular Idol, *Liberty*, that I hardly think it poſſible for any kind of obedience to be more painful then an un-
F reſtrained liberty: Were there not ſome bounds of Magiſtrate, of Laws, of Piety, of Reaſon in the heart, every man would have a Fool, they ſay, I add, a mad Tyrant, to his Maſter, that would multiply him more ſorrows then the briars and thorns did *Adam*, when he was freed from the bliſs at once and the reſtraint of Paradiſe, and was ſure greater ſlave in the Wilderneſs then he was in

* Mentémque profundam circumeunt. *Boeth.*

the Enclosure. Would but the Scripture permit me that kind of Idolatry, the binding my faith and obedience to any one visible infallible Judge or Prince, were it the Pope, or the Mufti, or the Grand Tartar, might it be reconcileable with my Creed, it would be certainly with mine interests to get presently into that posture of obedience. I should learn so much of the Barbarian Ambassadors in *Appian*, which came on purpose to the *Romans* to negotiate for leave to be their servants: 'Twould be my policy, if not my piety, and may now be my wish, though not my faith, that I might never have the trouble to deliberate, to dispute, to doubt, to chuse, (those so many profitless uneasinesses) but onely the favour to receive commands, and the meekness to obey them; so demonstrably true is the μακάριοι οἱ πραεῖς, (the very meekness is their blessedness) and from thence this part of the gainfulness of this yoke.

I will detain you but with one more of that Catalogue, that of *Mercifulness*, the pleasurablest burthen in the world; there's no such kind of inward delight and sensuality, as it were. * *Liberality* is a kind of tickling to the Soul, 'tis hard to conceal the pleasure of it, to keep it from boiling over, from running out at mouth in vain-glory. To make a poor man happy, and by a seasonable alms to reprieve and rescue him that was, as it were, *appointed to death*, is that God-like quality, as *Pythagoras* agrees with Christ, that kind of *creative power*, that of all things men are best pleased with; and therefore naturally they love those better, as their creatures, whom they have thus obliged, then any their liberallest benefactors. This the good-natur'd Tyrant *Phalaris*, if his Image be truly drawn in his Epistles, took more joy in, then in all his other Greatness, design'd that Tyranny (that cost him and others so dear) to no other end, then *that it might yield him that one pleasure, the power of obliging many*; and accordingly he wooes and beseeches to be allowed this favour, nay quarrels and threatens his *Bull* to those that would not afford him this joy, *of pouring out his largesses upon them.* This so delightful a piece of duty, so perfect voluptuousness to any ingenuous man, is withall, let me tell you, be it never so incredible, the gainfullest trade, the thrivingest way of merchandise for the wealth of this world, that any Projector can direct you to. Give me leave for once to interpose in secular affairs thus far, as to assure you of that that I will pawn my whatever is mine for the truth of it, (and for which I conceive I have so many plain promises in the Scripture, that 'twere infidelity (in me, I am sure) to doubt of it) That the exercise of this duty of *alms-giving* was never the impoverishing of any Family, but constantly the inriching. Let it be tried, and I will once set up the Ensurer's Office, that whatever goes out on that Voiage shall never miss to come home with gain: there is no man that parteth

* Ὃς μὲν γὰρ μέγα πλοῦτον χαίρει τῷ πλούτῳ καὶ τέρπεται. Hes. l. 1.

A eth with any thing for *Christ*'s ſake, ſaith he, *but he ſhall have an hundred-fold more in this life.* Add but this χρήσιμον to the χρηστὸν, this *of gain* to that *of delight*, the policy to the even ſenſual raviſhment of it, and you will reſolve that Chriſt was a good Maſter; that if you had been call'd to counſel at that great Parliament, had had your Negative in that power of making Laws for Mankind, you would not have choſen a ſmoother and more agreeable yoke for your ſelves then this that Chriſt hath deſign'd for you.

B I promiſed to make this as evident by another head of probation, the enumeration of the ſpecial goods that have ever been prized by Mankind; but that were a new Deep, and you have no ſtock of patience to hold out that Voiage. Among all that have ever pretended to that Title, I will ſuppoſe that of Honour hath gotten the primogeniture, ſupplanted all other Pretenders, in an ingenuous Auditory; and therefore one word to that, and I ſhall think I have made good my undertaking.

C *Honour* I conceive to be the Daughter of Heroick action, and ſpecially of Victory: And is there any ſuch ſweeping triumphant Conqueror in the world as the *regenerate Chriſtian?* νικᾷ κόσμον, *he overcometh the world*: overcomes himſelf, that Lion and that Bear that *David* combated with, his furious rageful Paſſions, *Achelous* in all his ſhapes; and is always in purſuit of that victory, νικᾷ, ſtill in the preſent, he is always overcoming: overcomes enemies, * the injurious perſon, by not retributing of injuries, the

D very tyrant perſecutor, (whoſe adoration he hath when he can get none of his mercy, whilſt t'other that is frighted out of his conſcience and integrity, is ſcorn'd and kick'd into hell by him) yea, and the Devil, that ὁ πονηρὸν, *the evil one*, whom when the Chriſtian reſiſts, he conquers, (*fugiet*, he ſhall flie from thee;) yea, and overcomes, and reproaches, and triumphs over all the world beſides, practiſes thoſe duties upon Chriſt's commands, which neither Jew nor Heathen ever thought themſelves oblig'd to. *Athenagoras* can challenge all the Philoſophers and Law-givers of the

E world to equal Chriſt in one Precept, or Chriſtians in one practice of theirs, that *of bleſſing of enemies*; and no *Goliah* of *Gath* being able to anſwer his challenge, no uncircumciſed *Philiſtine* of confidence to meet him, (Μυρίοι ἀνὴρ σύλλησιν ὅλον στρατὸν,) the Chriſtian is the onely victor, he conquers the whole world about him, yea, and thoſe glittering Courtiers of the ſuperior world, outvies and conquers Angels in that one dignity *of ſuffering for*

F *Chriſt*, and ſo becomes the renowned'ſt Champion under heaven.

To this I ſhould add again, if I had not ſaid ſo much of it already, and if 'twere not a baſer earthier conſideration, the profit and ſecular advantage, of which the Chriſtian life (let the inſenſate worldling think what he will) hath the peculiar onely promiſe from him which hath the ſole diſpoſing of it. Some miſtakes there

* Πονηροῦ ἁπλῶς.

are in judging what worldly Prosperity is. Let it be rescu'd from these mistakes, as particularly from that of signifying a present few-months vicissitude of power and wealth, (so sure to be paid (and confuted from deserving that Title) by that of the Prophet, *When thou ceasest to spoil, thou shalt be spoiled*;) let it signifie, as alone it doth truly signifie, that *competency*, not that *superfluity*, which hath all the advantages, and none of the pains, of wealth in it; and no question the doing our duty (though it be the present leaving of all for Christ's sake) is that which doth not use to fail of the liberallest sort of harvest, the hundred-fold more in this life, *i. e.* all the true advantages of those possessions, without that addition, which would be bare profitless incumbrance, and which, if it were added, would prove a most disadvantageous diminution. I shall venture the brand and punishment that belongs to the most infamous Cheat, whenever any Disciple of Christ shall think fit to call me his underminer or enemy for this doctrine, when he shall think fit to tell me really, that Honesty is not the onely Prudence, the surest foundation and treasure of worldly bliss.

I have done with the particulars I promised: And now put all together, and you will never think the Preacher a Tyrant more, never pitty the melancholick, but envie the raviſhments of him that hath taken up *this yoke* (yea, though it have a *Croß* annexed to it) to follow Christ; you will never put in for your part in *Mahomet*'s Paradise, exchange your purer Gospel for a grosser Alcoran, having in this very yoke of Christ a satisfaction to all your longings, a richer harvest of joys in the present possession, then all the false Prophets and false Christs could feign for their Clients in the latest reversion. And having thus fortifi'd you, I shall now challenge the Rival Satan to come out to thee, to bring forth his pleas and pretensions for thee, to interpose his exceptions, if he have any, why this hour should not be the solemn *Æra*, the date of thy long farewell to the Kilns and Flesh-pots of *Ægypt*, why this minute should not be that of the blessed shrill Trumpet's sound, that of proclaiming a *Jubilee*, a manumission for thee (and all thy fellow-captives) never to return to his Gallies again, who art offered so far a more gainful, more easie, more pleasant, and more liberal service. Satan, I am confident, dares not say his wages are comparable to those that here I have tendred thee from Christ: let him shew me in all his Kingdoms of the earth, in his Treasury of gold, or *Gynæceum* of beauty, any thing fit to be a Rival with the Graces, not which the Poets feign, but, which the Sermon on the Mount prescribes, (ingredient and constitutive of a Christian) both for the gain and pleasure, the commodity and the delight of them even to flesh and blood, (when the one Bedlam-heat of youth, or Lethargick custom of sin is over) and I shall no longer pretend to get any Proselyte out of his hands.

And

A And if after all this I must be content with the fate of other Sermons, to have play'd a vain-glorious prize, ἀὲρα δέρων, wounding none but the air this whole hour together; if I must miscarry in this so charitable undertaking, and may not be heard when I come but to comply with you in all your interests, to direct you through one *Canaan* to another, to lay you out a Paradise here for your rode to an eternal Heaven; I confess I am fallen upon a peevish auditory, a company of sick phancies and crest-faln souls: For whose cure,

B I might yet farther set off all this, and improve it into little less then a Demonstration, by the view of the contrary not onely unpleasant and unprofitable, but even painful, tormenting, trade of sin; those so many *Limbo's* in passage to the deeper hell; that *Sodom* of filth and burning in the way to a *Tophet* of worms and flames. But I had rather phansie you the *Sheep* in *Aristotle* which the green bough would lead, then the *Goats* in the same Philoso-

C pher that the nettles must sting; whom the cords of a Man might draw, then the whips of Scorpions drive into Paradise, into *Canaan*; being confident that I have at this time revealed such precious truths unto you, that he whom they do not melt, and charm, and win to enter into this so necessary, so fecible, so gainful a service, Father *Abraham*'s Divinity would prejudge and conclude against him, that *neither will that man convert, though one should rise from the dead and preach unto him.* If there be any here of this

D unhappy temper, the onely reserve I have to rescue him is my prayer, that God would touch his heart, that he would say *Ephphatha*; that if there be any consolation in Christ, any comfort of love, any vertue, any praise, any such thing as Paradise here, or Heaven hereafter, we may every of us think of these things, and having entred into the blessed Family of this good Master, we may all serve him acceptably here, fight under his Banner, overcome by his conduct, and reign with him triumphantly hereafter.

E

Now to him which hath elected, created, redeemed, called, justified us, will consummate us in his good time, will prosper this his Ordinance to that end, will lead us by his grace to his glory; To him, &c.

F

The

EPHRAIM's Complaint.

The III. SERMON.

JER. 31. 18.

I have ſurely heard Ephraim *bemoaning himſelf thus; Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned.*

THis Text is a ſad ſoliloquy of a provoking afflicted people. *Ephraim tranſmigrantem*, reads the Vulgar: and ſure מתנודד, which we reade *bemoaning*, would be better rendred thus, The ten Tribes ſealed up in a black night, a fatal laſt Captivity.

To parallel our ſtate with *Iſrael* in the *tranſmigrantem*, is not my deſign, much leſs in the *bemoaning*; that's but a piece of unſeaſonable puſillanimity that our Engliſh hath impoſed upon the Text, and our Saviour hath inſpirited us into a more chearful guiſe in ſuffering, the χαίρετε καὶ ἀγαλλιᾶσθε, *rejoyce and be exceeding glad*, the moſt bliſsful joyous condition of any.

The parallel, I fear, will prove too perfect in the words themſelves, which *Ephraim* then was over-heard to utter, and perhaps ſome infidel hearts may be a whiſpering now: and that I may prevent this parallel, I have pitcht upon theſe words, *I have ſurely heard Ephraim*, &c.

The ſenſe of *Ephraim*'s μορφὴ, thus ſadly muttered, 'tis poſſible you may not articulately underſtand. I ſhall briefly be his Interpreter, by giving you a plain paraphraſe of the Verſe.

I heard the ten Tribes, in a melancholick reflexion on their ſtate, thus whiſpering within themſelves; We have long been puniſhed by God, and no more wrought on by thoſe puniſhments then a wild unmanaged Bullock, i.e. *not reformed or mended at all by this diſcipline*, (the *Targum* hath cleared the rendring, ולא אלפנא *We have not been taught*, and the Septuagint's [οὐκ ἐδιδάχθην] hath done ſo too) *but then, Turn thou me, return my captivity, reſtore us to*

A *to our liberty and our* Canaan *again, and then no doubt we ſhall be turned, reformed and mortified by that change.*

Having thus laid bare the words before you, you will preſently diſcern the ſumme of them, *A people unreformed under God's rod petitioning to be releaſed from that ſmart, becauſe it did not mend them,* pretending that Proſperity would work wonders on them.

And this you will diſſolve into theſe three ſpecials, each worth our ſtay and pondering.

B 1. *God's judgement what courſe is fitteſt to reform ſinners; not the delicate, but the ſharp, that of ſmiting:* Tu percuſſiſti, *thou haſt ſmitten.*

2. *Man's judgement, or the ſinner's flattering perſwaſion of himſelf, quite contrary to God's; a conceit that Roſes are more wholſome then Wormwood, that Proſperity will doe it better, and a bribing God with a promiſe that it ſhall doe it:* Converte, & convertar; *thy ſmitings have done no good on me, Turn thou me, and I ſhall be turned.*

C 3. *The ſtating of this difficulty betwixt God and man,* and in that, *the falſeneſs of man's judgement, and the fallacionſneſs of ſuch his promiſe:* 1. *In reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on;* and 2. *of Proſperity it ſelf, which would never doe that work on thoſe if God ſhould ſend it,* intimated in the Prophet's recounting and upbraiding this ſpeech of *Ephraim, I have ſurely heard Ephraim,* &c.

I begin firſt with the firſt, *God's judgement what courſe is fit-*
D *teſt to reform ſinners; not the delicate, but the ſharp, that of ſmiting.*

And all the proof I pretend to have from this Text for this is the *percuſſiſti* in the front. 'Tis clear, God had ſmiten *Ephraim,* and God's actions are a declaration of his judgement, *his ſmiting* a ſufficient aſſurance that nothing elſe is judged by God ſo likely to reform *Ephraim,* and that upon theſe two plain heads of probation.

1. *That whatever is, whatever is come to paſſe, is certainly God's*
E *will it ſhould be.*

2. *That what was thus God's will was deſigned to ſome benign end, and in ſhort, to nothing in* Ephraim *but his reformation.*

1. *That whatever comes to paſſe is certainly God's will.* Not ſtill his will ſo as to be matter of decree (ſave onely of permiſſion) that thou ſhould'ſt doe it; and therefore even thoſe things that are moſt neceſſarily to come, ſhall be matter of the greateſt guilt and woe to thoſe by whom they come, *Matt.* 18. 7. But his will, his
F over-ruling decretory will, that I ſhould ſuffer it; *his hand and his counſel* προορίζων γενέσθαι, *Act.* 4. 28. *predetermining that to be done,* which none but *Herod* and *Pilate,* Gentiles and Devil, *againſt* the expreſs will of God and *his child Jeſus, were gathered together to doe.* All the ſin and furies, guilt and damnation of hell may be in the ποιεῖν, the *doing* or executing God's will, (as, believe it,

it, there is not a more formidable trade in the world then that of which Satan alone hath the Patent, and men do but intrench on hell whensoever they exercise it, that of the *lictor & carnifex*, of being God's rods, God's executioners:) but then all the mercy, and all-wisdom, bounty and divinity, sometimes the redeeming of a world, in the γενέσθαι, *the being done*. Not the softest affliction or bloudiest tyranny had ever come into the world, had not God permitted, and for our sins decreed to permit the doors to be open for it. Not the lightest wound or deepest furrow on a poor Christian's shoulders, but hath characters of God's hand in it, superscribing him τύπωμα Χριστοῦ, in *Ignatius*'s phrase, *the coyn of Christ*, a stamp of his impressing: and as the Painter had so interweaved his own face in *Minerva*'s picture, that you could not behold one without discerning the other; so when the image of Christ is impresst on us, I mean the image of the crucified Saviour, the thorns on the head, the spitting on the face, the sponge of vineger and gall at the mouth, and the one wound on the whole body; when *the conformity to this Image of the Son*, Rom. 8. *is sealed upon us*, that seal of the *Tiphereth*, or the *Magnus Adam*, (as the Cabbalists are wont to call it) I mean, of the archetypal sufferer Christ, is impresst so hard, that it prints quite through the bottom of him, leaves the impression on the *Malcuth*, the bride, the house of *Israel*, the poor crucified Church here below; when, I say, that sad original is thus copied upon us, there is no avoiding the sight, no escaping the acknowledgement of that great Painter's face that drew these parallel signatures both on Christ and us, or, in Saint *Paul*'s phrase, *predestined us to be conformable to that Image of his Son*, ἀνταναπληρῶν, *Col.* 1. by way of correspondence, of antitype, *to fill up the remainders of his sufferings in our flesh*, and as punctually elected us to this συμπάσχειν, this *co-suffering* for and after Christ, as to the συνδοξάζεσθαι we trust he hath, to the also *being glorified with him*.

These are the στίγματα Ἰησοῦ literally and exactly, the prints or brands of Christ, the works of his hands, as well as the transcripts of his sufferings: and as this may give us a perfect satisfaction in whatsoever the most smitten condition, a πᾶσαν χαρὰν, all joy when we are thus vouchsafed and dignified, especially if we shall have transcribed the *active* as well as *passive* part of his image, or if this suffering teach us to transcribe it; so will it be a first proof of the point in hand, a declaration of God's opinion by his prescriptions, that nothing is so fit for our turn as smiting.

Καταξιωθέντες. Act. 5. 41.

But then this first proof will not perfectly come home to the conclusion, unless we improve and sharpen it with the second, that *this smiting*, as it already appears to be God's will, so 'tis *by God designed to Ephraim's good, the greatest good for rebellious Ephraim, the bringing him to repentance*, and that if any thing else could have

A have tended ſo directly to that end, *Ephraim* had never been thus ſmitten. The foundation of this lies in the ſuperlative love of God extended even to enemies, and that evidenc'd by his manner of preſcribing that to us, with an *ab exemplo*, from the example of his own perfection, *Matt.* 5.48. who, it ſeems by that argument, is a benefactor and *bleſſer* even *of enemies*, and whatever he ſends to the moſt hoſtile *Ephraim*, it is method of deliberate charity, the bitter'ſt *Recipe's* deſign'd on purpoſe (neither by chance nor malice,
B thoſe two heathen principles of Theology, τύχη & φθόνος δαίμονος, but, I ſay, on purpoſe) from love and pondering, from judgement and from bowels, as that which, as long as there is any hope of recovery, will doe it, if any thing, and therefore cannot in charity be withdrawn while there is hope; and when there is none, is then to be ſpared, not laviſh'd out, like *Galen's* generous medicaments, that muſt not be diſhonored, or caſt away on the deſperate Patient, but preſerv'd to doe noble and ſignal cures on
C thoſe that are capable and worthy of them.

Such are theſe cauſtick plaiſters, preparatory to the incarnative, the knife and the launce that *Hippoc.* reckons among the μαλαγμάτων γένεα, the mollifying preparations that the Phyſician muſt always carry about with him. This is the new, and, as late Artiſts tell us, the truer notion of the *Fever*, not as of a diſeaſe, but an endeavour and ſtrife of Nature to cure one; as when there is a thorn in the hand, or burthenous excrement in the body, nature heaves
D and plunges, puts it ſelf into a paſſion and flame to thruſt it out: and then to cure that *Fever*, to quench that flame, to allay or traſh nature in that march, is to diſ-arm the friend, and ſide with the adverſary. And ſuch, it ſeems, was the meſſenger of Satan to S. *Paul*, that medicinal thorn in the fleſh, to prick the riſing, and let out the putrid humour, that he might not be puff'd up and exalted above meaſure; and God would not be ſo unkind as to hearken to his importunity, in giving it leave to depart from him.

E If you will further ſee the opinion and judgement of God in this matter, I ſhall mention but one evidence more of it, the notes of his conſtant practice through the whole Scripture.

The *briars* and *thorns* were immediately deſigned by God to the firſt ſins, to repair the errours and crimes of Paradiſe.

Afterward the *Rod* was the onely engine by which *Moſes* was to work all his miracles on the *rock*, on the *Ægyptians*, on the more *obdurate Iſrael*; all the exchange and variety was only this,
F the *Rod* ſometimes transformed into a *Serpent*, or elſe multiplied into an *army of Frogs, and Flies, and Locuſts*, when an obdurate rebellious ſinner, a *Pharaoh, was to be ſoftned:* and, if you mark it, when upon the importunity of *Moſes* God was perſwaded to withdraw that *rod*, to intermix deliverances, theſe never wrought any good upon *Pharaoh*; *when Pharaoh ſaw that there was reſpite, reſpite*

but for a minute, he hardned his heart, &c. *Exod.* 8. 15. An obſervation that made St. *Baſil* reſolve, that *'twas God's patience*, or μακροθυμία, *that hardned Pharaoh's heart, the removings of his plagues, intercalations of mercy:* the *taking off the water from the fire, and letting it cool again*, that, as *Ariſtotle* ſaith, *makes it freez ſo hard and ſo ſpeedily*. The Devil and the Magicians would have been better at the cure of an hard heart then *Moſes* and his *prayers*: they could onely conjure up more bloud and more frogs, but could not remove any; and that, it ſeems, was the moſt likely means to have kept him humbled. And therefore in the New Teſtament, 'tis the Apoſtles ſaving method in ſuch great cures to call in the Devil into conſultation, to deliver men up unto Satan, as the laſt and ſureſt remedy; the continued ſtripes and the no-reſpite, to give the impenitent to drink of the ἄκρατον κεκερασμένον, in the *Apoc.* that hath ſo poſed the Interpreters, the unmixt mixt wine, the all myrrhe but no water, the all manner of imbittering, heightning, but none of the allaying, cooling mixtures in it, and ſo ſtill the potion of our crucified Maſter, *i. e.* by the way of this Text, all ſmitings and diſciplining, real, corporeal inflictions of Satan, to the diſeaſing and deſtroying of the fleſh; and, it ſeems, no popular Empirical means ſo probable for the ἵνα πνεῦμα σωθῇ, *that the ſpirit may be ſaved in the day of the Lord.*

And then, my brethren, to bring down this firſt particular unto our ſelves, was there ever ſuch a courſe of ſour diſcipline, ſuch a delivering up unto Satan, as this Nation of ours hath for ſome years been under? Were there ever ſuch real buffetings? not like that in Saint *Ferom*'s Dream, to convert the *Ciceronian* into a *Chriſtian*, but as upon a waking Bedlam, a daily conſtant exerciſe of ſtripes; or like that on the poſſeſſed in the Goſpel, the ſpirit taking us, and tearing us till we foam again, (and our baſe reviling and ſlandering one another is that foam.) O how many ſad falling fits hath this poor demoniack been wraſtling under, and unleſs an over-ruling mercy interpoſe, perhaps the bittereſt part of the agony ſtill to come, in the ſtrugling of life to return again! Is not this the antitype of a ſmitten *Ephraim*? I ſpeak not this particularly of thoſe that have been the ſufferers under this rod; believe it, the catalogue of the *ſmitten* is larger then ſo: You may mark it, that the *Rod* it ſelf is ſmitten whenſoever it ſmites, at every blow wounded and torn by way of re-paſſion.

And ſo the moſt diſtant atomes of this Kingdom are once united in this one ſad notion of ſtripes and wounds, fit to become one common ἔξαρχον θρηνῦ, precentor in the firſt note of this ſad anthem, the *flagellâſti me, thou haſt ſmitten me.* O that we could get but one word farther, join all in the ἀμοιβαῖον or counterpart, *& flagellatus ſum*, in the real paſſive, *and I was ſmitten.*

This were but juſtice unto God that hath taken all this pains with

A with us, been at ſuch an expence of culters with theſe ſtony fallow hearts of ours. You ſhall ſee how rhetorically he expoſtulates it, *Amos* 3. 4. *Will a Lion roar in the foreſt to have no prey?* ſhall my chidings and threats and thunderbolts (tearing your *Ephod* and your *Altar*, rending not the veil, but the Temple it ſelf from the top to the bottom) be ſpent all to no purpoſe? *Will a young Lion give forth his voice from his den that he may take nothing?* (that is the beſt rendring of the place) Shall all this B tragical ſcene deſigned and acted by God (all but our ſin-parts in it) be but a beating of the air, or a ſcourging of the ſea, unprofitably? no one ſin in ſuch a legion brought down or vanquiſh'd by all this ſtorming?

Nay, ſhall we at once evacuate and reproch, fruſtrate and defame his methods? pronounce unto all the world that God hath loſt his deſign for want of conduct? ſhall we ſet up for the Maſter-wits? get Proſelytes away from heaven to *Ephraim*'s he- C reſie? preach back again to God's Rod? and tell him, that Afflictions are very improper engines to make batteries on Souls? If ſo, then are we juſt the *indomiti juvenci* in this Text, ſo perfectly untamed after all this ſmiting. I wiſh we could ſay as true in that that follows, the [*Turn thou us, and we ſhall be turned*;] that the reſolvedneſs not to benefit by ſtripes were not ſo like the blaſphemy againſt the holy Ghoſt; that when this hath failed, any other method might hope to prove ſucceſsful. That *Proſperity* might D doe it, was *Ephraim*'s fancie, though diſtant enough from God's: which brings me to my ſecond particular, *Man's judgement, or the ſinners perſwaſion of himſelf, that Roſes are more wholeſome then Wormwood, that Proſperity will doe it better, and a bribing God with a promiſe that it ſhall doe it*; Converte, & convertar, *Turn*, &c.

And this we ſhall not fully carry away with us, if we do not view it diſtinctly in three notions.

E 1. As *'twas a perſwaſion or act of belief in Ephraim*, that ſo 'twould prove: *Turn thou me*, &c.

2. As *a promiſe that it ſhould be thus: Turn*, and *I will*, &c.

3. As *in truth it was, an excuſe to get off the Rod, or to procraſtinate the repentance*: the preſent method of ſmiting may be ſuperſeded; *Turn thou me*, &c.

The firſt, an act of *judgment* in *Ephraim*. The ſecond, of *temporary reſolution*. The third, of *artifice and deſign*. In each of theſe *Ephraim* may chance to prove our mirrour, 'twill be worth F your patience that I ſhew you how. And

1. As it was *a perſwaſion or act of judgement in Ephraim*, that *Proſperity* was the way to make them better.

'Twas a truth of God's own pronouncing, *that his thoughts are not like our thoughts*, conſented to by the Philoſopher, Οὔτε δέμας θνητοῖσιν ὁμοίϊον, ἔτε νόημα, ſaith Xenophanes, *God hath no more*

of our fancies then of our ſhapes; heaven and earth are ſeldom of an opinion. 'Twill be moſt pertinent and viſible in matters of his providence. A

When God hath deſigned the croſs, the conſtant poſt and ſtage in our geſſes to Heaven, we muſt needs ſet up another œconomy, fanſie it a kingdom of uncompounded felicities, croud all the Godly into one throne, and the ungodly into one footſtool, bring Chriſt unto this Earth again, on a ſecond more prudent errand, to have an age of reigning, not of ſuffering, among a world not of followers, but of fellow-kings, and ſo, in the Apoſtle's judgement, incloſe him in a kingdom of baſtards, whom we are reſolv'd (quite contrary to God's pronouncing) to be the onely ſons and Saints of the *Millennium*. To this end muſt Prophecies be precipitated, and what belongs to the future (perhaps long ago paſt) Converſion of the Jews, or our yet more future bliſs, ſhall be all anticipated preſently, the Croſs condemn'd and baniſh'd out of the world, and none like to be of the Order of the new Diſciples, but he that will caſt off that unchriſtian luggage, and ſo not follow Chriſt. Can there be a greater contrariety unto Chriſt's judgement, a more perfect Antipodes to all that hath hitherto been Goſpel, then that which by pulling out one pin in the ſcene, hath been thus ſhifted into its ſtead? B C

And as in the general, ſo in the particular too, [*In what ſtate ſoever I am, therewith to be contented*] is not to be had, by Saint *Paul*'s own confeſſion, without a μεμύησθαι, a great deal of myſterious inſtruction, ſuch as in the *Eleuſinia ſacra* coſt the Client ſo many ſighing patient years of attendance and purgation, before he could aſcend to the τελεται & ἐποπτεῖαι, *the heights of Chriſtian contentment*: but eſpecially to have any good opinion of Afflictions when they are actually on our ſhoulders, to be ſo tame as to think ſuch a proportion of earth, with wormwood imbibed, can prove uſeful or medicinal to any. D

Will not a brave golden ſhowr of cordials diſpel poiſons, raiſe a collaps'd habit of Soul, infuſe a new ſtock of ſpirits, more probably far then a courſe of ſteel or quickſilver? Would not an army of Sun-beams, that have light as well as warmth in them, ſubdue and thaw the moſt hardned heart in the whole quarry, diſſolve the moſt icy cryſtal ſpirit, better then a ſtroke of *Moſes rod*, or a crack of thunder? E

Thus hard it is for fleſh and bloud to believe that God can chuſe beſt for us: *Are not* Abanah *and* Pharphar, *rivers of* Damaſcus, *better then all the waters of* Jordan? *May not I waſh there and be clean?* Would not a little kind uſage, a few fatherly kiſſes and embraces, an inheritance or portion given me in my hand, a fair demeans to keep hoſpitality upon, be more likely to work upon well-natur'd ſinners, that do not love to be forced, will be as thankfull F

A thankful as any man living, if they may be courteouſly treated, but *with a froward handling cannot chuſe but ſhew themſelves unſavoury?* This driving and forcing men to repentance is a violation of the Goſpel-liberty, a kind of conſtraining and violencing of the ſpirit, if it be inſlaved to theſe beggerly rudiments of ſtripes and terrors, and ſavours much of the ſpirit of Legal fear, that *Hagar* or *mount Sinai that ingendreth unto bondage*, quite contrary to the free-born *Sion* or *Jeruſalem-ſpirit, whereby we cry,* B *Abba Father.*

Farther yet, I have heard *Ephraim* a *murmuring* as well as a *bemoaning*; I am ſo incumbred with the preſſures of a villanous world, ſuch a hurry of paſſions, of indignation and impatience, of a tumultuous grief and ſhame, that I have neither heart, nor joy, nor leiſure to mend any thing. Thus it follows, verſ. 19. *I am aſhamed and confounded, becauſe I bear the reproach of my youth*; no poſſible reforming in ſuch a ſtate of confuſion, ſuch a kind of *To-* C *phet* and hell as this.

And I heartily wiſh I did not ſpeak to men that can think *Ephraim* in the right all this while, that with *Jonas* on the withering of the Gourd can juſtifie againſt God himſelf, that *they doe well to be angry even unto death*, that can really perſwade themſelves that Afflictions are not for their turn, that they are as noxious to their Souls as to their bodies, that, as *Hippocrates* reſolved of the *Scythians*, that the νόσημαλα, if they came from God, (that D all the curſes and ill-turns that Heaven had to ſpare) would be confined to the poor, becauſe their wants ſet them always a murmuring and a blaſpheming of God; ſo, I ſay, I wiſh we had not ſome of that Atheiſt's conceit, that cannot tell how to imagine that ſtripes ſhould bring forth any thing but clamours and execrations, more ferity, more ſullen Atheiſms, more beſtiality to drown, Opiate potions to benum the ſenſe of our calamities. And many of us doe this out of pure judgment, that affluence is far the E more probable way toward mending, that a *Canaan* were able to inſpire *Iſraelites*, as the good ſoil in *Plutarch* was thought to infuſe Poetry into the Oracle. And having experience to demonſtrate the firſt part of *Ephraim*'s ſpeech, being no more wrought on by all God's ſmiting then the moſt untractable Steers, they go on with a preſumption of the truth of the ſecond, that *Proſperity will doe all that Adverſity hath not done: Turn thou me*, &c.

But then, 2. I told you there was a ſecond notion of theſe F words, as they are an act of promiſe and temporary reſolution, that *if God will but turn our captivity, we will infallibly amend.*

And 'tis very poſſible at a diſtance for a man to think himſelf in earneſt when he ſo promiſes. 'Twas *Dio*'s obſervation of *Nero*'s mother, (that profeſt her ſelf content to be kill'd by her ſon, on condition he might be Emperor) That 'tis very ordinary at a di-

ſtance to enter ſuch obligations; we'l venture any the ſowreſt paiment from Satan after this life, ſo we may get but his Kingdom of the Earth, his *Seraglio* of Carnal felicities at the inſtant. The Hypocrite or falſe-hearted profeſſor will make any bargains with God for the future, will not doubt but to be a Diſciple of Chriſt, ſo he may but firſt *go and bury his father*, or, with *Jephta*'s daughter, *have a month or two to go up and down the mountains and bewail her virginity, ſhe and her fellows*: Be it the Cloiſter or the Altar, Chaſtity or Death it ſelf, (as you know 'tis not reſolved which 'twas that that *Vow* belong'd to) a little preſent felicity will be ſufficient paiment for either of them; onely when the date of the undertaken *returning* begins to commence, when the ſowr part of the bargain comes to be performed, the *Nero* to kill as well as to reign, the Cloiſter to be actually entred, and with that the ἀμεταμέλητα μετάνοια, a vow never to return *ad ſeculum* again, then the Votary begins to underſtand himſelf better, finds it as improper to turn Penitentiary in a Palace as it was in a Priſon, as irrational to be condemn'd to *Tantalus* as to *Prometheus* fate, to be abſtemious in a river of delights as patient of faſtening to a mountain of torments: and had he known it that he ſhould thus have been taken at his word, have had his turning required as ſoon as his Captivity was turn'd, his mortification expected at the reſtoring of his peace, and with the feſtivity and reſt the holineſſe alſo and ſervices of a Sabbath and Jubilee, he would have even courted his Rod, embraced his pleaſanter Gyves or Dunghill, have continued a ſlave in *Ægypt*, rather then thus be circumciſed in *Canaan*, have been bored through the ear by his old Maſter, rather then thus dignified with the Title of *Free-man*, and denied the *Libertiniſm* that belongs to it.

But the truth is, there is a third notion of theſe words, which will be a *Superſedeas* to that of a *Promiſe*; and that is, as this art of *promiſing* is onely an *excuſe* or *ſhift*, or *pretence to get off the preſent ſmart of the rod*, or *the importunity of the Prophet, to eſcape the ſmiting* or *the being ſmitten, the croſs or following of Chriſt*.

Should the *unmanaged Horſe* (inſtead of the *Bullock* in the Text) *deſire his Rider to put off his Spurs and Whip*, and at once *to eaſe him both of Bit and Saddle*, and *then promiſe to be the tractableſt Beaſt in nature*, but till then *profeſs*, that *all thoſe Inſtruments of Diſcipline ſhould never tame him*, I beſeech you, what would be thought of this *Oration*? would you certainly be *perſwaded* that *the Beaſt ſpake reaſon*, that *it was a ſerious deſign of a generous obedience, a gallantry of a voluntary unconſtrained vertue*? If ſo, you may believe the *Beaſt within you*, that makes the ſame *propoſal to God and you*. In the mean time 'twill not be amiſs to reſolve, that *he that hath exceptions to God's methods, hath ſome other Maſter to whom he is more inclineable to retain; he that will not ſerve God for nought,*

A *nought, that is all for the thriving Piety, the gainful Godlineſs*, that muſt have his reward juſt as he is a *doing the work*, a *payment in hand*, even before he ſets about the *duty*, will ſure bring in *little profit to God*, be he *fed* never ſo *high*, very thin returns of *good life* for all *his donatives*. He that will *not now mend under the rod*, edifie by ſo many *doleful Lectures* as have been read us out of a *Zachary*'s and a *Jeremy*'s *roll*, that hath arrived to *Theodoret*'s τὸν ἀντίτυπον, *a mind that can reverberate judgments, and make them re-*
B *bound* in more provoking ſins againſt the hand that ſent them, is of the *Pharaoh*, the anvil-temper; and, let him *pretend*, or *promiſe*, or *flatter* himſelf what he pleaſe, *by holding out his white Flag for Treaty, he deſired to be in caſe to maintain his Fort ſtill againſt God*; and *'tis not victualling and bribing, but ſtarving and ſtorming, muſt help to drive him out of it.* Which brings me to the third and laſt particular,

C *The ſtating of this difficulty betwixt God and man, and in it the falſeneſs of man's judgment, and fallaciouſneſs of ſuch his promiſe, both in reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on, and of Proſperity it ſelf, which would never doe the work if God ſhould ſend it.*

For the *firſt, in reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on:* this you may judge of, not onely by that great Rule of State in Heaven, of [*God's reſiſting the proud*] and [*Surely God heareth not ſinners*] compounded
D into one Goſpel-aphoriſm, [*the incorrigible beggar can never have audience in heaven, nor returns from thence, ſave onely of ſtones and thunder-bolts*;] but eſpecially on that wiſe ground of divine œconomy on which all theſe ſtripes are ſent.

God's firſt method of *calling us off from the world* is the *ſoft and friendly*, the [*having therefore theſe promiſes, let us cleanſe our ſelves,*] a *Heaven*, a *Paradiſe*, and a *Canaan*, to *confirm Angels*, and *bring men to bliſs*, to *draw with the cords of a Man, with the*
E *bands of love*, and if that prevail, Afflictions are ſuperſeded, (and were it not that there is another ſpecial uſe of them, to illuſtrate our *Chriſtian vertues*, and improve *our Crown*, and withall to confute *Satan* when he accuſes us of *unſincerity*, the *reformed Chriſtian* ſhould never be thus exerciſed.) But when *Proſperity* will not work, when the calmer phyſick is digeſted into nouriſhment of the diſeaſe, then, and not till then, the vomit comes in on the *reſerve*, the tempeſt and deluge to drown thoſe Serpents that
F had ingendred and thriven in the ſhallow and ſtill waters, as to them that are *ſick of perfumes* the *noiſomeſt Smell is the onely Cordial:* and then, as *Cuſanus* obſerves, there is in God *coincidentia contrariorum*, this ſeverity is the onely mercy, theſe wounds the onely balſame, the hoſtile approach the moſt obliging charity: and as by the Heathen artifice in *Hero*'s πνευματικὰ,

as ſoon as ever the fire was kindled upon the Altar, the plummets fell, and the doors flew open, and the God appeared upon the Chair of State; ſo by this rarifying power of flames and judgments the earthy obſtacles are oft removed, and the Deity ſet up and inthron'd in the heart; and then ſure 'twas *good for that man that he was in trouble.* And generally the rule is true in *Gerſon*, *Omnes pœnæ non exterminantes ſunt medicinales*, All mulcts that are not undoing (and our Law admits not of any but ſuch as are *ſalvo contenemento*) are a piece of charity and phyſick in the Judge. *For this cauſe are many ſick and weak, nay, many fallen aſleep*, (if we will believe the Apoſtle;) and all theſe *judgings of the Lord*, the onely Antidotes againſt that fatal poiſon, the being *condemn'd* and ruin'd with the *world.*

And then you will not blame the wit or piety of the old Heathens, (*who deifi'd all their Benefactors*) that they had Temples for ſuch Fevers as theſe, the friends that had ſo oblig'd them: I'm ſure St. *Auguſtine* makes it his wonder, that upon that ſcore they had not erected one Altar more, *impietati hoſtium*, to the impiety and rapine of their enemies, which was conſtantly (if they had but the grace to make uſe of it) ſo *royal a Benefactor.*

The ſovereign power of this *Recipe* being thus conſidered, you will give it leave to be the laſt in God's preſcribing, and the moſt depended on; and the *Patient* being not fit for the coſt or trouble of any farther experiments, when theſe have proved ſucceſsleſs, the greateſt mercy of the Phyſician is to leave him with theſe Cupping-glaſſes at the neck, that if there be ever a ſpark of vital ſpirit within, it may by this aſſiſtance diſcharge it ſelf of that poiſonous vapour, and yet poſſibly overcome and quit the danger: but if not, 'tis ſure too late to divert to any new courſe; the fetching out the Cordials will but enhance the Bill, and maintain the Lamp a little longer, will never beget a new ſtock of ſpirits or ſpring of life, when 'tis once ſo quite exhauſted: and therefore the concluſion is clear, and the Prophet *Amos* hath expreſt it by an apt reſemblance, *Amos* 3. 5. *Shall one take up a ſnare from the earth, and take nothing at all?* Shall God remove his judgments from a Nation, while the ſins are ſtill at the high-water? Infallibly he will not doe it: If he do, 'tis a ſad preſage; his ſoft hand is but abſolute deſertion, the leaving to our ſelves is the giving us up to our bloudieſt enemies, that unſeaſonable heaven is the far worſe *Tophet* of the twain.

Let but the preſent Calamities work the cure on us, and then all the *Canaans* in the world are ready at hand to perfect it; the old peaceable, flouriſhing *England*, hid under that heap of thunder-bolts, is ready to be our *Bath* and *Palæſtra* once again, to refreſh and confirm what was thus acquired, and to beget a whole treaſure of health in us. But till then *Proſperity* is quite beſide the purpoſe,

A purpoſe, a mere ignorant Empirick-preſcription, which hath nothing of purging or medicinal in it, ſhould it be adminiſtred, 'twould never reform or convert any. The demonſtrating of which is the undertaking of the laſt minute of my laſt particular, that in reſpect of *Proſperity* it ſelf, which in this caſe will never doe the work if God ſhould ſend it.

The Beaſt that is not tamed or humbled by the whip or goad, the rich paſture in all reaſon will never break or work on; the li-
B berty of that field is a new temptation, and the plenty ſtrengthens for a ſturdier reſiſtance, and both *liberty* and *plenty*, *reſpite* and *peace* are apt to be miſtaken for a reward of the former *ſtubbornneſſes*, far from any reſtraint of them.

Will you ſee it exemplified in the moſt eminent ſtories of *deliverances* and *proſperities* that the Scripture takes notice of? that will enforce the concluſion *à majori*.

You have *Lot* of *Sodom*, and *Noah* of the *old World*, the remnant
C preſerved from that double deluge of *fire and water*, and as ſoon as they are landed in their fair Havens, the ſame Calm ſhipwrecks both, and their *Proſperity* is branded by *holy Writ* for the mother of their two beſtial ſins, *Inceſt* and *Drunkenneſs*.

Look back from thence into *Eden*, and there that happy at once and innocent pair are not by *plenty* ſecured from *coveting*; *beauty*, and *ſweetneſs*, and *deſire of knowledge*, the perfections and temptations of *Paradiſe*, are the ruine to *Innocence* it ſelf: and
D then what do you think the *Swine* would have done there, when the *Lambs* committed ſuch early riots? what an havock would an Army of *Roiſters* have made in that *Garden*, where *Adam* himſelf (if you will believe the Rabbins rendring of the Pſalmiſt לא ילון) *abode not one night in that ſtate of bliſs and honour*.

Paſs we from *Paradiſe* unto *Heaven* it ſelf, where there is *neither eating nor drinking*; *marrying nor giving in marriage*, and ſo no room for *carnal ſins* to doe any thing but ſtarve in, yet even there
E was matter for the filthineſs of the ſpirit to feed on; the Angels can grow proud and ambitious there, ſtumble and fall in plain Heaven, adore and worſhip (and ſo damn) themſelves in the abſence of all other Idols. And therefore from theſe experiments 'twould be no boaſt or *hyperbole* to affirm, (and perhaps worth your pains to conſider it) that *if a profane impenitent ſhould* (upon an impoſſible ſuppoſition) *be ſo proſperous as to enter heaven it ſelf, it would be very far from reforming or converting him*; ſuch a gratifying and
F rewarding of *ſinners* would but confirm them in their courſe: as when an habituate demure *adulterer*, *oppreſſor*, or the like, gets *confident of his Salvation*, with theſe crimes unreformed about him, there is not an engine imaginable to fetch him off from his ſins, but by firſt robbing him of his aſſurance; he muſt be thrown out of his *imaginary uſurp'd heaven*, before he will be really capa-

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ble of coming thither. 'Tis true, there will be there in those sacred Courts some *good motives and attractives to Reformation, examples of all the contrary vertues, if he were malleable enough to be controll'd by such; the Seraphims pure divine flames of love, to reproach and upbraid his profane unclean fires of lust and rage; a quiet calm subordination of Saints and Angels under that great Theocracy, to shame that petulancy of his ὁ δῆμος, the irregularity of his rebel lusts against the τῆς αὐλοκρατωρ, the Monarchy of that divine beam within him; the Principalities and Powers, to make him blush and glow at those vile servilities and mean submissions to the paultry sins that he stands guilty of, a whole volume of patterns of all holiness in every Saint, to reproach and libel his impurities:* But when he hath in himself that one great example, that *lust* and *pride*, the *filthiness of the flesh and spirit can inherit life*, (as suppose the impenitent in heaven, and he hath this example) he will then rather *expect* to be *imitated* himself, to gain *Proselytes* to his delicate popular thriving *heresie*, to set up a *new faction* or *society in Heaven*, all for prosperous *Liberty*, then conform to that *old* regular *subordination*, that *Prelacy* or *Hierarchy* of *Arch-angels*, and *Cherubims*, and *Saints*. In a word, we should have, in such a new supposed Platform, more hope to bring over and debauch Angels, (were they not confirm'd) then danger of being disciplin'd or reform'd by them, even raise *Lucifer's expectation*, that *he might return to his old Country again*, at least give him more ground for that hope then *Origen*'s charitable Heresie could ever afford him. And all this, though impossible enough, yet far more probable then for unclean Atheists or Hypocrites, remaining such, to enter into the Kingdom of Heaven, and then begin to reform when they are entred.

That Divinity that first instates impenitents in pardon, and so in bliss, and then will have them mend by way of *gratitude*, supposes a degree of piety and generosity in those *impenitents* that nothing but a *through Conversion* can plant in them. He that having a false graceless debter to deal withall, will first absolutely cancel his Bond, and then expect that paiment from Gratitude which Law and Sergeants could not extort from him, shall be allowed to be of *Ephraim*'s mind, that the Sun-beams may dissolve that Stone that the Hammer could not. The Platonists and the Papists have been a little more rational in ordering their fancies, *placing their imaginary Purgatory in their way to Heaven, not at the journey's end:* and, if you mark it, they are not *Purgatory streams*, but *flames*, which they dream of; a *Caldarium* or *Scalding-bath* or *Fornace*, to *fetch out* and *burn up dross*, not a *flowrie Elysian field* or *Paradise, onely to upbraid it.*

I shall make challenge to your memories and experiences; *Did you ever see any man flatter'd and gratified out of his sins by the increase*

A *crease and amiableness of his temptations?* And yet 'tis certain, that *Prosperity* and *Ease* and *Peace* abound more with these then any other state. *Acrioribus stimulis animum explorant*, in *Tacit.* and as he, *felicitate corrumpimur*; so, *because they have no changes, therefore they fear not God*, could *David* say, their uninterrupted felicities first made Atheists of them. Is it likely that a few more hours of those joys would return them Saints?

The Eremites indeed in *Theodosius* the younger's time left their
B Solitude, and came to study Perfection in the King's Palace: But sure 'twas because they were (or else conceived themselves to be) advanced and arrived already to a spiritual height, to a full pancratick habit, fit for combats and wrastlings, and so came out to practise in these *Agones*, that is, not because there were conceived to be less, but more temptations: And yet even for such, I should not be over-forward to commend the design. Without question, the still Privacie had been the more prudent course. For
C so *Licetus*, that tells us of some Lamps which under ground continued light for sixteen hundred years, concludes his observation, that as soon as ever they were brought forth into open aire, they went out immediately. And I need not tell you how many zealous burning or fair shining Votaries the world hath had, whose imprison'd, retir'd, cloyster'd Piety hath done so too.

And do not think that 'tis an appetite to other mens possessions, or an insidious praising of a lost treasure, that so they
D that have taken it up may return it again: If I tell you that which 'tis not, these times have taught me, that affluence and abundance of Riches, of Ease, of even Peace it self, is generally no safe commodity; there is not one of a hundred but is less Christian for it. *Jeshurun waxed fat*, began to thrive in the fair pasture, *and*, it follows, *he kicked* presently. And 'tis *Aristotle*'s Maxime, πλοῦτος ὑβριστικοὺς ποιεῖ, *Riches make men insolent* and intolerable. Nay we have mention of the πολλοὶ τὸν κόρον οὐ δυνάμενοι φέρειν,
E *Esther* 16. 2. and of *ferre fortunam* in *Horace*. 'Tis a weight that many are not able to move under; the talents of gold are the saddest lading, ready to sink old *Charon*'s boat in *Lucian*. 'Tis sure that very bunch in the *Camel*'s back that made it so hard for him to *enter* that *streight* passage: And unless you have some confidence and some experience of your extraordinary gifts, or faculty of conquering the temptations of wealth and rest, particularly of taking out the sting and teeth that are peculiar to the Serpent,
F the exact skil of allaying this quick-silver, believe me that piece of ancient advice would be no unsafe counsel to many of us, *when Riches increase*, in stead of *setting the heart on them*, not so much as to lend them an eare, to be deaf to the knocks of Riches, when they are most importunate at the door. All the joyes and high tasts that they can help you to being not able to requite you for the

the damning ſin of one inſolence, one luxury, one impiety, nay for the pains that not onely *Petrarch*, but *Ariſtotle*, the Heathen as well as Chriſtian Moraliſt, tells you it will coſt the rich or idle man to reſiſt thoſe temptations, much leſs to repair the wound of a waſted Conſcience, that the courting of wealth when 'tis ſhie or coy, the εὐλεάσαι πλυτεῖν, the reſolving to beçome rich, or continue ſo, doth conſtantly coſt us. A

This is the moſt perfect earneſt in the world: never was there Chriſtian of any extraordinary proficiency, but was reſolv'd of it as of a Principle, and therefore put it into his prayers, not onely under the Petition againſt *leading into temptation*, but interpreted his *daily bread* to that ſenſe, τὸ τῇ ἑκάστῃ ἰσίᾳ ἡμῶν ἁρμόζοντα, that which is moſt agreeable to every of our conditions, the *neither poverty nor riches*, with *Solomon*, but the *panem dimenſi noſtri*, that which is juſt even to the wants or cravings of a regular appetite, which is the onely wholſom diet in the world. B

And as this hath ſufficiently demonſtrated the Doctrine, ſo will it prove the moſt advantageous riſe for Uſe and Application, and the concluſion of the whole matter. And that is in the Prophet *Micah*'s phraſe, to *ſhew thee, O man, what is good:* good to thee as thou art a Man, in all thy capacities, to put thee upon a project, give thee a patent and monopoly of the greateſt treaſure and riches of the world, a ſecret that the worldling hath not known; for had he known it, he would never have diſquieted the neighbourhood for ſuch a warm prize ſnatcht juſt out of the mint, ſuch a ſindging weight of gold that will ſo ſoon fire its paſſage, and flie from him again. And it is that treaſure of Chriſt, ſhall I ſay? nay, of *Epicurus*'s Philoſophy, (as for want of his own writings the Greek Scholiaſts on *Ariſtotle* are fain to tell us.) In the one, the γαλινὸν καὶ ἀπάθειαν τῆς ψυχῆς κατάστημα, the calm, untroubled conſtitution of mind, that all the τὰ ἔξω, the preſent or poſſible tempeſts of this world (which are all extrinſecal, perfectly extrinſecal to a Chriſtian) have not had in their power to afflict or diſquiet, to put out of that magnanimous pace of equable conſtant piety: In the other, that not effect or fruit of Faith, but Faith it ſelf, 1 *John* 5.4. ἡ πίστις νίκη, *Faith the victory and triumph over the world*, uſing it as a tame conquer'd captive creature, contemning and defying it, and againſt all our tempters vindicating and maintaining that title of ours which the *bloud of Chriſt* help'd to purchaſe for us, that of ſuperiority and conqueſts over the world. Not only that of *contentment with a little*, a tame privative contentment, (which yet the *Spaniard* thinks fit to make rival with *Jupiter*, enough, when 'tis attain'd on earth, to get away all the love and value from heaven) but of preferring the conveniences and advantages of that little, (nay that admirably-valuable condition of the nothing at all) the quiet and dignity of being fed immeC D E F

imme-

A mediately from God's own hand, of being a ſpecial part of his ſolicitude, nay of rejoycing in tribulations, the glorifying and magnifying God in that behalf beyond all others, and ſo being as in a ſtate of aſcendency ſtill, (a yet more glorious condition) that of being under God's managery and diſcipline, a part not onely of his retinue, but his skill, a piece of his craft and workmanſhip, hewed and ſquared and carved by thoſe keen ſharp inſtruments of his, to become ſo many ἀγάλματα Θεοῦ, *incarnate ſtatues of his divinity.*
B And I beſeech you to tell me, is this a formidable condition? is not that of the proſperous Atheiſt far more formidable? Tell me as men, as Chriſtians, and not onely as cattel of the herd; look but upon it with thoſe eyes that hope one day *to behold the face of God*, (and *he that hath this hope muſt purifie himſelf*) and pronounce if there be any thing in the ſmitten *Ephraim*'s fate, beſide *Ephraim*'s ſins, that may diſcompoſe or terrifie a ſervant of ſuch a maſter, much leſs drive us into tempeſts and rages of fear, with
C oaths and curſes, and damning of our ſelves, that we know not that Chriſt that would lead us or bring us into this condition; a condition (look it never ſo ſadly) which (believe me, or believe your Saviour upon his Mount, his Pulpit, or but believe your own Souls, whenever you come to trie it) ſhall prove a mine of comfort to you, even in this life, the true fountain from whence the old ἡδονικοὶ, the voluptuous or pleaſurable, drew but drops or lappings, but will yield the illuminate Chriſtian full ſtreams of all
D the real joy and Epicuriſm in the world.

Which as it ſhall be the ſumme of my preſent Addreſs to you, ſo of my Praiers to God for ever for you, that he that knows beſt how to chuſe for us will not ſuffer us to doe it for our ſelves, will anſwer the neceſſities of our health, and not the importunities of our appetites, that he will take our Soul's part againſt our enemy Fleſh, and not our Bodie's, our Eſtate's, our Satan's againſt our Souls; will teach us that
E patience and that joy, that tranquillity and that ſerenity, that courage, and that Anthem of his three Martyr-children, that we may ſing alſo in the midſt of flames; denudate us of all, when that may fit us for our prizes; preſcribe us any the ſcorchingſt Fornace here, which ſhall prove moſt inſtrumental to our preſent Reformation and future bliſs, to our life of obedience here and of glory hereafter: Which God of his infinite mercy grant us all, for his Son Jeſus Chriſt his ſake; To whom with the Father, &c.
F

JOHN BAPTIST's Warning.

The IV. SERMON.

MATTH. 3. 2.

Repent, for the Kingdom of Heaven is at hand.

TWo Difficulties there are in theſe few words; what is meant by the *Kingdom of heaven*, and what by *Repentance*; and then one plain matter of Practical Divinity that reſults from the union of them. The Difficulties muſt be explained, or elſe the Doctrine will not be come by; the Earth removed ere the Ore be ſprang; the Veil be rent, and then the Oracle will appear.

The former, what is the *importance of the Kingdom of heaven*, as being more diſputable, I ſhall propoſe more civilly and tenderly and unconcernedly, as willing to give an Example of that meekneſs and that charity, that in matters of Opinion will keep a Chriſtian from noiſe or quarrell: but the latter being more practical, to which your eternal weal is more cloſely conſequent, (a little miſtake in Repentance being like the looſing of a pin in a Watch, the Actions and Motions of the whole life, even the ſucceſs of every temporal enterprize or hope, depending on it) you muſt give me leave to be more dogmatical, to affirm confidently, and, if need be, contend and quarrel you ont of ſuch errors. To begin with the firſt Difficulty.

The Kingdom of heaven in this place I conceive to have a peculiar critical ſenſe, different from what belongs to it in many other places; and to ſignifie the deſtruction of the Jews, that remarkable vaſt παλιγγενεσία, or final ſubverſion of that Church and State, wherein the power, and ſo Kingdom, of Chriſt was moſt illuſtriouſly viſible againſt his perſecuters. And if you muſt have the reaſons of my conceit, I will give you a taſte of them.

Firſt, The parallel uſe of the phraſe in ſome other places; not to trouble you with many. In the 21 *Luke*, where our Saviour having

A having mentioned the beginnings of ſorrows, ἀρχὰς ὠδίνων, beginnings of their throes of travail and proluſions of this ſo bloudy day, (*Jeruſalem* encompaſt with Armies, and the prodigies that ſhould be obſervable about that time, the ſigns in the Sun and Moon, &c. ver. 25. parallel to the relations in *Hegeſippus* and *Joſephus*, and predictions in *Joel*, *The Sun ſhall be turn'd into darkneſs, and the Moon, &c.*) he then concludes in the words of this Text, *When ye ſee theſe things come to paſſe, know ye that*
B *the Kingdom of God is nigh at hand.*

A ſecond Argument you may take from the Preacher, the Baptiſt, whoſe office it was to warn the Jews of this deſtruction, as you may ſee, *Mal.* 4.5,6. *Behold, I will ſend you Eliah the Prophet*, i. e. *John Baptiſt* a propheſying, *before the coming of the great and dreadful Day of the Lord, and he ſhall turn the hearts of the Fathers, &c.* directly the Sermon of Repentance, Converſion in my Text, *leſt I come and ſmite the earth* (הָאָרֶץ אֶת, *i. e.*
C in the Scripture phraſe, peculiarly the land of *Judæa*) *with a curſe*; the clear interpretation of this Kingdom.

A third Argument you may have from the conſequents in this Text, where the Baptiſt ſaith it over again to the Phariſees in other words, the μέλλουσα ὀργὴ, *the wrath ready to come*, and the *axe laid to the root of the trees:* and ſo it ſeems this Kingdom was a heavy, ſlaughtering, hewing Kingdom.

And ſo indeed the proprietie of the word will bear, (which
D will ſerve for a fourth Argument) there being two notions of a *Kingdom*; the one as it ſignifies *reigning*, the other as *executing judgement*; the firſt *ruling*, the ſecond *coercing* or *puniſhing*; the firſt *the golden ſceptre*, the ſecond *the iron rod*, that διάκονος Θεοῦ, *royal Officer of God*, being ἔκδικος εἰς ὀργὴν, *Rom.* 13. *an avenger or executioner for puniſhment.* And for the matter in hand the caſe is moſt clear, Chriſt was never ſo demonſtrably a King as in that royal act of *revenge upon his Crucifiers*, then was his ſtan-
E dard ſet up, his enſign diſplayed, *the ſign of the Son of man appearing in Heaven; and they ſhall ſee the Son of man coming in the clouds of Heaven with power and great glory*, *Matt.* 24. 30.

Once more, There is but one interpretation of *this Kingdom of Heaven* that can pretend againſt that which we have now given you, and that is, that it ſhould ſignifie *the preaching of the Goſpel*, which at *John Baptiſt*'s Sermon was not yet preſent, but ἤγγικε, *was at hand.* But how could that be the thing meant, when Chriſt him-
F ſelf (who was this King, and his preaching this Kingdom) doth ſtill continue the ſame ſtyle? *Matt.* 4. 17. *Jeſus began to preach and ſay, Repent, for the Kingdom of heaven is at hand:* the other Kingdom was already come in *Jeſus preaching*, but ſtill this *Kingdom is to come*, yet future, though 'twere *at hand.* Yea, and when the *Apoſtles were ſent out a preaching*, which ſure was *the pre-*

ſence of that Kingdom, the ſame ſtyle was ſtill continued by them, *Luke* 10. v. 9. ἤγγικεν ἐφ' ὑμᾶς, *the Kingdom of God is at hand upon you*; and then immediately to give the interpretation of *that Kingdom*, they *ſhake off the duſt againſt them*, a direful ceremony, *and it ſhall be more tolerable in that day for Sodom then for that City*, v. 12. the deſtruction that *Sodom* met with was more ſupportable then this. A

I will now flatter my ſelf that I have given you ſome hints (and 'tis in kindneſs to my Auditory that I doe no more) to acknowledge it not improbable, that *the Kingdom of heaven* may have a peculiar ſeparate notion in this and ſome other few places from that which it ordinarily ſignifies, and ſo denote the fatal final day to the *Jews*: and that will give our *Baptiſt a preacher of Repentance*, juſt as *Jonas* and *Noah* were, God's œconomy the ſame, and the ſtyle but little changed. [*Repent*, for within 120 years the world ſhall be drown'd,] was the ſumme of *Noah*'s Sermon; [*Repent, for within* 40 *daies Nineveh ſhall be deſtroyed*,] was *Jonah*'s Sermon; and [*Repent, for the Kingdom of God is at hand*,] within the compaſs of this generation ſhall *Jeruſalem* be deſtroyed, was the *Baptiſt*'s, the *Chriſt*'s, the *Apoſtle*'s Sermon. And ſo I have done with my firſt difficulty. B C

Gen. 6. 3.

The ſecond will not detain or importune you ſo long; what is here meant by *Repent*: 'tis in a word, the *amending of our lives*, that μετάνοια ἀπὸ νεκρῶν ἔργων, *Heb.* 6. 1. *repentance* not *for*, but *from*, *dead works, the giving over the ſins of the former life*. The *Verſicles* before our *Confeſſion* in the front of our *Liturgy* have directed and authorized this interpretation, *Amend your lives*, &c. and all other Languages agree in this Divinity: μετάνοια in Greek, a change of mind; תשובה in Hebrew, returning or Converſion; *Reſipiſcentia* in Latine, a return to our wits again; and Reformation or amendment of lives in Engliſh. D

Having thus paſt through the rougher part of your task of patience, ſeen what is moſt probably meant by the approching Kingdom of heaven, and what undoubtedly by Repentance, (the firſt of which hath brought home the Text very near the preſent condition of this Kingdom: bleſſed Lord, that the latter might bring us home Proſelytes unto the Text!) there is but one ſyllable left behind to exerciſe you, and that is the [*For*] betwixt this *Kingdom* and this *Repentance*, and the importance of it comprehends theſe two things. 1. That Repentance is the onely proper Uſe of ſuch direful denunciations; 'Tis the onely deſign of God's threats to extort Repentance from us; the ſame Baptiſt that denounces the approch of the bloudy ſlaughtering Kingdom, requires Repentance of his Auditory: *Repent, for the Kingdom of heaven is at hand*. 2. That Repentance is the onely way of averting that that is now at hand, and will E F

A will otherwise undoubtedly invade them: *Repent, for it is at hand.*

You see the double aspect of the [μετανοεῖτε, *Repent:*] one upon the [βασιλεία, the *Kingdom*;] the other upon the [ἤγγικε, *it is at hand:*] The double propriety of this Grace; first, as the Use of the Doctrine, secondly, as the means to avert the Judgement; to answer God's importunity, and to deprecate his wrath: A duty of justice to him, and of prudence to our selves: An Aphorism of Divinity and Policy too, they will both come seasonably to
B our wants. We had need to make better use of the impendencie of God's Judgements then, God knows, hitherto we have made; and we had need to find out some stronger Antidote, some more approv'd ἀλεξιτήριον, then hitherto we have taken: the Baptist's [*For*] will be instrumental to you for each of them. I begin first with the first, That Repentance is the onely proper Use of such direful denunciations.

And that I must infer through these two steps or degrees.
C First, That no other Use is sufficient but Repentance; and then, That no Repentance is sufficient but the μετάνοια, the Change, which is here defined.

First, No other Use sufficient but Repentance.

To passe by those so frequent, but abominable, Uses which are made of these present Calamities; In one, a supine stupidity, a constant wretchlesness, an intermitting all the duties of our Callings till the Times be better, and so making it impossible without a se-
D cond Miracle that *Peace* should prove Peace, *i.e.* bring Prosperity after it: In a second, the relieving his melancholick thoughts with a cup of *Lethe*, a sleeping pill of good-fellowship, calling to the Ocean to drown, when the Hills will not be so kind as to fall upon him; like *Saul* sending to the Minstrel when the evil spirit came upon him; or like his second address, that to the Witch, (for such is the cup wherein he divineth) to charm the Judgement that is ready to invade him: In a third, the multiplying of sins as fast as
E God multiplies Judgements, like the Elephants whom the bloud of the *Maccabees* the more enraged, by our θεομαχίαι, our fightings against God, by the bloudiness of the spectacle before us, advancing even to profaneness and Atheism; like the Emperour that, instead of *reforming* or *trembling*, would *thunder back* against *Jupiter*: all which I cannot compare better then to the *effect* of the *famous plague* in *Thucydides*, that, saith he, *was pestilential to their souls as well as bodies, made them* θηριώδεις *&* ἀγρίους, *swept*
F *away civility and humanity as well as men, left nothing but ferity and savageness among them.* To omit these, (which sure are no sufficient Use, none of that καιρῷ δουλεύειν, *serving the time*, which can be mistaken for Κυρίῳ, *serving the Lord*) many other Uses there are with which men are willing to content themselves; many inferior vulgar graces the Devil can allow us to be taught by these

 calamities,

calamities, if by that means he may keep us off from this one grand necessary of *Repentance*. When the Whale approches the Ship, 'tis the Mariner's stratagem to throw him out a Barrel or two to sport with, to keep him from that nobler game he came for, the tossing and drowning the Ship. When *Xerxes* was in danger in the tempest, *Herodotus* tells us of his Nobles, προσκυνέοντας ἐπιπηδᾶν εἰς τὴν θάλασσαν, *they made their obeisance and leapt over-board to save their Prince's life.* And so when the *Leviathan* in the Text, a devouring denunciation makes towards us, that naturally delights in that charitable cruelty, the tossing and drowning the sinner-part of the man and state, wounding the vessel through the ribs, shipwrecking the affections, the lusts, the reigning sin, the Heathen Prince, the Devil in it, (that grand important work, that joy of such Angels or Messengers of Heaven, that (to them so delightful) game of Repentance) some lower meaner vessels we have to cast out to it, some inferiour contents to sacrifice, some Nobles to leap over-board, some very vertues and graces we can have our great Pilot Satan's leave to retribute to these storms, these denunciations, so the body of reigning sin may be kept unshipwreck'd, so that fatal work of *Repentance* may not be required of us.

One or two not inconsiderable Graces these Times may already have wrought in the most of us: In one man perhaps *contempt of the World*, having by our present miseries learn'd so much of the contemptibleness of it, and by the world's contemning and affronting of us, had provocations to all returns of contumely and revenge on a *villanous World*; and he that upon such unworthy usage, such barbarous, reproachful, incensing behaviour, can but hold up a slight quarrel with this petulant enemy, charge it with some unkindness, and in that pet break off that strict League of friendship, vow never to love the unkind, treacherous, false World so well again, perswades himself he hath made a most excellent sanctified use of these Times. I confess I am glad to see such quarrels, glad that any thing can allay that mad passion, that λιθομανία, as *Isidor* calls it, that *fury of love* and doting on our earthen Gods, glad that they that have been so long tormented in their own Gallies, *suo calculo damnati ad metalla*, by their own tyrannical covetous minds condemn'd to that old *Roman* punishment, *a digging and hewing in the Minerals for ever*, are by the bounty of these ill Times return'd from their thraldome, their captivity before their year of *Jubilee*, expell'd from these Gallies, banish'd out of this Inquisition; glad that the World's forsaking of us can work any degree of cure on our fits of spleen, our hypochondriack passions to the World. 'Tis possible that the man thus dispossest of his old Familiar may at length have hospitable thoughts for some nobler guests, that the ill usage from the Harlot may bring the

Spouse

A Spouſe into favour again, that the ſenſe of the *ill Maſter* that we have drudg'd under ſo long may make us ſeek out ſome more gainful ſervice; that the unproſperouſneſs of the arm of fleſh, the ſeveral failings of the Second cauſes which we have idolized ſo often, the many deluſions and ill ſucceſſes we meet with in the world, may make ſome forſake thoſe Atheiſtical colours, and bring in Proſelytes to Heaven, and ſo this contempt of the World may be a piece of procœmial piety, an uſher or Baptiſt to *repentance:* but till it be thus improv'd and built upon, till this excellent
B piece of Philoſophy be, as *Clemens* ſaith of the Pagan School, τελφμένη διὰ Χριϛοῦ, baptiz'd by that Baptiſt, chriſtianiz'd by the addition of *Repentance*, till the thorns that are now in the fleſh enter to the pricking and wounding of the heart, to the letting out all worldly truſts and airy hopes out of it, till he that is fallen out with this world and his Ægyptian Maſter there, come with him in the Goſpel unto Chriſt in queſt after the bleſſed heavenly Ma-
C ſter, *running, and kneeling, and asking, Good Maſter, what ſhall I doe* to get my portion in another world? and purſue Chriſt's directions to the utmoſt in that deſign; that contemner of the World muſt ſtill know, he hath not yet taken out the Baptiſt's Copy, not made ſuch uſe of the Doctrine of the Rod as is expected from him, he is not yet advanced ſo far as to *John's Baptiſm*, to that [ὀνὀλίγῳ Χριϛιανὸς] *the ſo much as almoſt a Chriſtian*, which the Baptiſt could have made him. O then let him go on to
D the perfection of the Text, not ſatisfie himſelf with that uſe of it.

In another perhaps the complexion of the Times have had a yet nobler influence, inſpired him with a perfect valour, an athletick habit of Soul, a contempt of Life it ſelf, brought him to a dreadleſs approch of that ſupreme terrour; and that not onely the *martial man*, whoſe calling is to *beard that Lion*, but even *the ſoft Courtier*, who had imbibed no ſuch bold principles; 'tis now
E no news to hear Death kindly treated. We can think of Death as of a Preferment, of the Grave as one of the greateſt Dignities in the Church, and not onely ἐπαινεῖν, but μακαρίζειν, bleſs this enemy, (when we have not ſo much meekneſs or charity for any other) count them happieſt and bleſſedeſt that come earlieſt to it; each diſcontented *Jonah* hath his [*Take, I beſeech thee, my life from me*;] the whole Kingdom is become wilderneſs, a many prickly Juniper-trees ſcattered every where in that wilderneſs,
F and an *Eliah* ſate down under every one of thoſe Juniper-trees, [*a ſighing out his requeſt for himſelf, that he may die; It is enough now, O Lord, take away my life:*] and I ſee this paſſeth with ſome for a ſpecial piety and mortification; which, let me tell you, conſidered aright, is an act of the ſulleneſt Atheiſm, a felonious intent againſt themſelves, which becauſe (like *Saul*) they are too

cowardly to execute with their own hands, God muſt ſupply the Armour-bearer's place, be call'd in to doe it for them. But I am not ſo uncharitable to think that all our thoughts of kindneſs to death are the congelation of ſuch black melancholick vapours; 'tis, I hope, in ſome an obedience to *Plato*'s precept, the πρέπον εὐσχημονεῖν, the endeavouring to behave ones ſelf comely in whatever fortune, a Chriſtian ſubmiſſion to God's will in either of the δοῖοι πόθοι, which way ſoever the œconomy of providence diſpoſes us, even as far as to death it ſelf; no hatred or ſatiety of Life, but an indifference to either lot; the hating Life onely as we are commanded to *hate our Parents*, not with an abſolute, but comparative hatred, (the denotation of the Hebrew שָׂנֵא) onely chuſing the reſt, preferring the dormitory, the being aſleep in Chriſt, in Paradiſe with Chriſt, rather then to be in thoſe uneaſie poſtures, laborious marches that an Hell on earth provides for us. And then I ſhall commend your righteous judgment; but yet ſtill not flatter you that this is a ſufficient Uſe of this Baptiſt's Sermon, *of the preſent impendency of God's puniſhments*. Thou may'ſt not onely be content, but *wiſh to die and be with Chriſt*, which is far better, more deſirable even to the carnal man, moſt gladly exchange the torments of a brittle life for the joys of an Eternity; and yet not have depoſited the luſts and baſeneſſes of this nauſeated life: the former is but an act of the Judicative faculty, a concluſion that ſuch premiſſes once conſidered cannot chuſe but extort from us; but the other is an act of the Will, which is not ſo eaſily brought to perform its duty, to mortifie the fleſh with the affections and luſts, *the work of Repentance* here required of us. And I beſeech you let us not be too confident that we have performed our task, though we could reſolve to be content, nay, glad, *to die with Chriſt*, (for ſo you know *Peter* could doe, and deny and blaſpheme him after it) unleſs we have that ſecond Martyrdom, (that *Cyprian*, or ſome body in his diſguiſe, hath wrote a book of) that vital Martyrdome of our exemplary, ſaintly, *penitent lives* to improve and conſummate t'other: and ſo ſtill we are not got ſo far as *Repentance*, we require more ſtorms, more thunderbolts, more rouzing tempeſts, more preſſing calamities yet to drive us thither.

A third ſort may have arrived to a third and greater degree of proficiency yet in the School of Judgments, to a *reſolution and practice of Patience* under God's hand, how heavy ſoever it prove, and yet, let me tell you, come ſhort of *Repentance* ſtill: for, I beſeech you obſerve, there is a double ſubmiſſion unto God, to his *will*, and to his *wiſdom*: that to his *will reveal'd* as well as *ſecret*; reveal'd for the duties, ſecret for the ſufferings of this life: the firſt in an *active*, the ſecond in a *paſſive obedience to Heaven*. The ſubmitting to God's *will* in *ſuffering* what he lays upon us, (the

A (the utmost degree of *Patience* that the most of us attain to, and when we have done that, think our selves *Champions* and *Martyrs* of the *first magnitude*) is but a very *moderate degree of Christian fortitude*, that which Christ needed not have ascended to the Cross to preach unto us: a man must be a kind of mad Atheist to come short of that; for what is it but Atheism to think it possible to resist his will? and what but madness to attempt it? 'Tis that high Philosophy of submitting to his *wisdom*, the *acknowledging*
B *God the best chuser for us*, the *stripes which he sends* far fitter for our turns then all *the boons we pray for*, his *denying of our demands* the *divinest way of granting them*, and, in a word, the resolving that whatever is, *is best*, whatsoever *he hath done*, *best to be done*, whatsoever *permitted*, *best to be permitted*, (οὐχ ὅ γ' ἄνευθε θεοῦ τά γε μαίνεται, *that very fury and madness of earth and hell is a piece of God's œconomy*) whatsoever is *revealed to be his will by its coming to pass among us*, is (though the *Actors* in that *Tragedy* shall pay
C dearly for it, yet) better and more desireable and eligible for us then all friends and patron-guardians in *heaven* and *earth*, yea, and our own *Souls*, could have contrived and chosen for us. The good *HeZekiah*'s [*Good is the word of the Lord which he hath spoken*] when it denounced *destruction to his whole family*; old *Nahum*'s גמזו לטבא, *even this for good*, to the *heaviest news* that ever came, so oft repeated, that we find him in *Elias Levita* surnamed *Gamzo*, *Even this*; the firm adherence to the *truth* of that Apostolical
D Aphorism, that *all things tend to good to them that love God*, from *tribulation* through seven degrees to *sword or death it self*, and the *forming all our lives* by the plastick virtue of this one Article; this submission, I say, to *his wisdom* superadded to that other to *his will*, and that attended with its natural consequent, *a rejoycing in tribulation*, is the lesson *God's rod must teach us*, yea and submission in *actions* as well as *sufferings*, to his *precepts* as well as to his *decrees*, *doing chearfully* as well as *patiently enduring his will*;
E or else we are still but punies in St. *Paul*'s Academy, but triflers in the School of the *Cross of Christ*.

Once more, *Denunciations of God's wrath* may set us a *praying oftner then we were wont before*, make us assiduous and importunate in that duty: The *tempest* in *Jonah* may cast the *heathen Mariners* upon their knees, *crying every man unto his God*; and yet for want of the *clean hands to spread forth towards Heaven*, of the *new Soul* to exhale *and breathe forth those prayers*, the liveliest of
F those flames, like all those which our earthy fire brings forth, faint and extinguish long before they come to that Region *of purity*. 'Twas the blind man's Divinity, *Now we know that God heareth not sinners*, a principle of blind Nature; and *Hierocles* a Philosopher descants excellently upon it, *The sacrifice of such unreformed fools is but* πυρὸς τροφὴ, *but a feast for the fire to prey on*, *their*

their offerings to the Temple ἱερσύλοις χορηγία, *a prize for the ſacrilegious to ſeize on; the wiſe man is the onely Prieſt, the onely friend of God,* μόνῳ εἰδὼς εὔχεσθαι, *the onely man that knows how to pray, offering up himſelf for a ſacrifice, hewing his lower Soul into an Image, his upper into a Temple of his Deity.* I might ſhew you ſome more of theſe inferior uſes, imperfect ſudden motions, that theſe judgments may have forced from us; and ſo ſtill, like Chymicks in the purſuit of the *Philoſopher's Stone*, we meet with many handſom Experiments by the way, pleaſe our ſelves in our journey, though never attain to our journey's end. Theſe ſad Times, and this forced ſtudy and contemplation of God in his Judgments, may have caſt us upon ſome conſiderable Chriſtian vertues, and yet not advanced us within any ken of that great tranſcendent treaſure, to which all the *ignis* and the *ſulphur*, the *fire* and the *brimſtone* of his Judgments, that vaſt expence of thunder-bolts, to the emptying of his Armory, was deſign'd. *Repentance* is a higher pitch then any or all of theſe, and 'tis onely *Repentance* is the proper Uſe of this ſad Doctrine; and not all kinds that paſs under that Title neither: and that muſt be ſhewed you in our next ſtage.

And firſt, the *Repentance* we ſpeak of is *not Sorrow*, whether for *miſery*, or for *ſin*. For *Miſery*, that ſluce which lets out ſuch rivers of tears, which get away all the cuſtom from *godly ſorrow* or *humiliation*. Such *ſorrow* as this is admirably deſcribed by God, *Hoſ.* 7. 14. and call'd *aſſembling themſelves for corn*, faſting and praying onely upon the loſs and for the recovering of worldly plenty; and this, it ſeems, very reconcileable with all the impiety in the world, for it follows, [*and they rebell againſt me.*] Nor bare *ſorrow* for *Sin* neither, that which ſome men call *Repentance*, and by ſo doing have fill'd Hell with none but *Penitents*; for I am confident there is not an unhappy creature there which hath not both theſe parts of *ſorrow*, both for his *miſery*, and for his *fall* that betray'd him to it; had he not, Hell were not half ſo much hell as 'tis, two of the foreſt tormentors would be miſſing, the ſenſe of the flames, and the gnawing of the worm, the one *extorting the tears*, the other the *gnaſhing of the teeth.*

Nor, ſecondly, *Humiliation* alone, though that were a great rarity to be found among us: for though that might prevail to avert or defer ſecular calamities from a Kingdom, as it did from *Ahab*, (and therefore our *Satan* that *accuſes* this Nation *day and night* before God, will not allow us this *common grace*; after all our ſufferings *the whole Nation*, God knows, is as unhumbled as ever) yet will not a bare *humiliation* under *God's rod* be accepted for a ſufficient return when *Repentance* and *change* is call'd for.

No nor, thirdly, *the ſudden paſſionate motions toward Reformation*, the ſhooting up of the ſeed in the *ſtony ground:* many ſuch weak

A weak false conceptions there are in the world, and an ἔκρυσις, or *speedy abortion*, the common fate of them all; like the Goats in the Philosopher, *that give milk when they are stung*, but never else: *When he slew them they sought him, and turned them early and enquired after God.* Every one of these is but a poor imperfect paiment of that *great arrear* that *God's terrors and imminent Judgments are come*, like the ὑπηρέτης in the Gospel, to arrest us for: and if we do not *presently make our peace with our adversary*, by
B rendring him that onely *royal tribute*, the *sincere*, *impartial*, *uniform obedience* of our *whole age to come*, and counting the *time past of our lives sufficient to have wrought the will of the Gentiles*, give our selves up *an early and voluntary sacrifice to Christ*, first *to be slain before him*, then *brought forth* (like *Antinous* in *Homer*, Ἀλλ' ὁ μὲν ἤδη κεῖται ὃς αἴτιος ἔπλετο πάντων, *there lies the sin, laid out a spotted Corps, that hath brought all the misery upon us*) *and then offered up upon his Altars so many devoted mortified new crea-*
C *tures, that have the addition of Fire to that of Air and Water in the mixture, the active, vital, as well as the sighing, weeping penitentiaries,* (the imitation of the *Sacrifices* of old, χρυσὸν κέρασι περιχεύας, *gold pour'd about the horns of the Sacrifice*) not onely the *Ox* or bestial part slain, *but righteousness and mercy to the poor* used as the Ceremonies of *breaking off our sins*, of slaying that sacrifice, (as in the Primitive times no *Penitent* was *re-admitted to the Church* without ἀγαθοεργίαι, or *alms-deeds*, and for him that
D was in the Church there was yet no *coming to the Sacrament* without an *Offertory*;) then still after all this passionate variety hath God's message not yet had audience from us, and till God may be heard by us, there is small hope that we shall ever be heard by God; for *Repentance* is not onely the onely Use of the denunciation, but withall the onely preservative or phylactery, *the onely way of averting the Judgment which is now at hand*, my last particular, *Repent, for it is at hand.*

E And here I shall be able but onely to draw you a Scheme of what I had design'd you, a rude draught of dead lines, and not venture to importune your patience with a ζωγράφησις, but onely tell you that I had purposed,

1. To explain to you that mystery of Scripture, *The distribution of God's Judgments into reversible and irreversible.*

And 2. to give you the mark or character in Scripture discriminating the one from the other: the *reversible* under *God's word*
F onely, the [*Nineveh shall be destroyed*] and yet *Nineveh* repents, and *Nineveh* is not destroyed. The *irreversible* under *God's Oath* also, *Though these three men were in it, Noah, Daniel, and Job, as I live, saith the Lord, they shall deliver neither sons nor daughters*, &c.

3. The commonness and frequency of the motion, of the

τροχὴν, or proficiency of one of these states into the other, the change that some addition of judgments, and years, and sins, and intercalary mercies may make in God's decrees, their improvement into *irreversible*. Thus is it very possible, that upon the first breaking out of these Judgments upon this Land, the beginning of this rouzing Sermon, the fate and state of this Kingdom might be a *reversible* mutable state, like the Souls of Men in *Maximus Tyrius*, ἀμφισβητήσιμοι καὶ ἐν μέσῳ, in a *pendulous middle posture*. But since the prodigious unkindly working of these medicinal inflictions, as of the *bitter water* in the trial of *Jealousie*, *making the thigh to rot, and the belly to swell*; since to all the sins that before we had borrowed from our Neighbours, we have added so many more from the Fiends and Furies, to the rifling and impoverishing, as it were, of Hell it self; since those Armies of high *uncleannesses*, of *lies*, of *crafts*, of *multiplied oaths*, a strange discordant grating harmony in the ears of God, of *sacrilegious rapines* and *profanations*, of—— (I beseech you save me the pains of confessing them for you) that sin might be exceeding sinful, and destruction exceeding destructive; and (after some intermission of Judgments, but none of provocations) since a Dove-like embleme of peace hath been hovering over our heads, but not permitted to rest upon us, disclaim'd and driven out of our Region as a Vulture or Scriech-owl, the most ominous hated enemy; since the concurrence of all these, I say, 'tis also as possible we may be now improv'd and advanc'd to our full measure.

But then 4. I should have shew'd you also *the indiscernableness (to the eye of man) of the difference of these distant states, till God by his promulgate Sentence have made the separation*; (we have not such skill in Palmestry as to interpret the lines and strokes in God's hand, which hath been long upon us; nor in Symptoms, as to judge whether ὀλέθριον χεῖρα λίαν, whether it be infallibly mortal or no) and from thence *the possibility* yet that it may not be too late for us to *return and live*, to set God a Copy of *repenting*. But then

5. Till this be done, every minute we breathe we suck our poison, we run upon all the Spears and Cannons in the world; nay, if God should hear us before we have answered him, if *Mercy* should interpose before *Repentance*, and *Reformation* make us capable of it, that very *Mercy* were to be deprecated as the greatest *Judgment* in the world, a kind of Hell of desertion, a [*why should ye be smitten any more?*] a not-vouchsafing us the medicinal stripes, a delivering us up to our selves as to the fatallest revengefullest enemies, the most mercileſs, bloudiest executioners. God may spare us in wrath, relieve us in fury, give us a treacherous settlement, a palliate peace, (the saddest

A saddeſt preſage and fore-runner imaginable;) and ſuch it is ſure to be, if the ſurface of the fleſh be heal'd before the βάθος καρδίας, the depth of the wound in the heart, be ſearch'd and mollified, if God *repent* before we *repent:* and againſt ſuch mercies we have more reaſon to pray then againſt all the πύρωσις and inteſtine flames, all the *Tophets*, and Purgatories, and Hells, that the fury of men or devils can kindle within our coaſts. The ſame motive that made St. *Baſil* call for his *Fever* again, to wit, if the B recovering of his Health were the re-flouriſhing of his Pride, may move us to pray for the continuance of this State-fever, till our impenitent hearts be humbled. I will make you my Confeſſors; till this Kingdom be really and viſibly the better for ſtripes, I cannot without ſome regrets, ſome fears of uncharitableneſs, pray abſolutely for Peace for it. *Lord, purge us, Lord, cleanſe us with thy ſharp infuſions, cure and heal our Souls by theſe Cauſticks of thine;* *and then thou maiſt ſpare that charge, pour in thy Wine and thine* C *Oil inſtead of them:* but till then, *Domine, nolumus indulgentiam hanc, Lord, we are afraid of thy indulgence;* we are undone if thou be too merciful, we tremble to think of our condition if thou ſhould'ſt give over thy Cure too early, if thou ſhould'ſt tear off our plaiſters and our fleſh together, reſtore our flouriſhing before thou haſt humbled and chang'd our Souls.

I have done with my laſt particular alſo.

Pleaſe you now but to ſpell theſe Elements together, the ſad D threats of a direful Kingdom, the but one word between us and that, onely *Repentance*, to ſanctifie it to us and avert it from us, the Baptiſt miraculouſly born to preach it to them, and the ſame Voice now crying in the Wilderneſs to this Nation, in the midſt of a whole *Africk* of Monſters, a Deſart of wilder men: and if this Raven ſent out of the Ark, the place of God's reſt in Heaven, thus long hovering over this Earth of ours (going to and fro onely on this errand, to ſee whether the waters be dried up E from off the Earth, whether the Deluge of ſin be abated) may not yet be allowed ſome reſt for the ſole of her foot; if at the heels of that, the Dove-like Spirit moving once more upon the Waters, may not find one Olive-leaf among us to carry back, in token that we are content to hear of Peace, to be friends with God; if having *Moſes* and ſo many *Prophets*, the Rod of the one ſo long on our ſhoulders, and the Thunder of the other in our ears, we cannot yet be brought this *day to hear* this *voice*, this Φωνὴ κεκράζουσα, this clamorous importunate voice, *Repent*, or periſh irre- F verſibly; I muſt then divert with that other Prophet, with an [*O altar, altar, hear the word of the Lord,*] becauſe *Jeroboam*'s heart was harder then that, with an [*O earth, earth, earth,*] with a [*Hear, O heaven, and hearken, O earth,*] flie to the deafeſt creatures in the world, becauſe I can have no better Auditors.

In this caſe Preaching is the moſt uncharitable thing, apt onely to improve our ruine, like breath when it meets with fire, onely to increaſe our flames: there is nothing left tolerably ſeaſonable but our Prayers, that our hearts, being the onely whole Creatures in the Kingdom, may at laſt be broken alſo; that by his powerful, controlling, convincing Spirit, the proud Atheiſtical ſpirit that reigns among us may at laſt be humbled to the duſt; that in the ruine of the Kingdom of Satan, his pride, his ſorceries, his rebellions, may be erected the humble heavenly Kingdom of our Chriſt, that meekneſs, that lowlineſs, that purity, that mercifulneſs, that peaceableneſs, that power of the Goſpel-ſpirit, that we may be a Nation of Chriſtians firſt, and then of Saints; that having taken up the cloze of the Angels Antheme, *Good will towards men*, we may paſs through *peace on Earth*, and aſcend to that *Glory to God on high*, and with all that Celeſtial Quire aſcribe to him the Glory, the Honour, the Power, the Praiſe, *&c.*

A B C D

God

E F

A

God is the God of BETHEL.

The V. SERMON.

B

GEN. 31. beg. of v. 13.
I am the God of Bethel.

THE ſtory of God's appearing to *Jacob* at *Luz*, *Gen.* 28. is ſo known a paſſage, ſo remarkable even to children by that memorative topick, *the Ladder and the Angels*, that I ſhall not need aſſiſt your memories, but onely tell you that that paſſage at large, that viſion and the conſequents of it, from the 12 verſe of the 28. to the end of the Chapter, is the particular foundation of the words of this Text, and the riſe which I am obliged to take in the handling of them. That *hard pillow* which the benighted *Jacob* had choſen for himſelf in *Luz*, (and became ſo memorable to him by the *viſion* afforded him there) he *anointed*, and *chriſtned*, as it were, *named it anew*, on that occaſion, into *Bethel*, the houſe or reſidence of God, conſecrated it into a Temple, ſolemniz'd that Conſecration, endow'd that Temple with a vow and reſolution of all the *Minchahs* and *Nedabahs*, acts of obedience and free-will-offerings, duty and piety imaginable; and the whole buſineſs was ſo pleaſurable and acceptable to God, God's appearing to him, and his Returns to God, that in the words of my Text (twenty years after that paſſage) God puts him in mind of what there paſs'd, and deſires to be no otherwiſe acknowledg'd by him then as he there appeared and revealed himſelf, *I am the God of Bethel*, &c.

C D E

For the clear underſtanding of which, it will be neceſſary to recollect the chief remarkable paſſages that are recorded in that ſtory, and ſeem to be principally referr'd to here; and then I ſhall be able to give you the ſurvey and the full dimenſions of *Bethel*, the adequate importance of this Text.

F

And the paſſages are more generally but three.

1. God's ſignal promiſes of mercy and bounty to *Jacob*, emblematically reſembled by the *Ladder* from Earth to Heaven, God ſtanding on the top of that, and the Angels buſie on their attendance, aſcending and deſcending on it; and then in plain

words the embleme interpreted, the hieroglyphick explained, v. 13, 14, 15. *I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it*, &c. *And thy seed shall be as the dust of the earth*, &c. *And behold* (there is the signal Promise I told you of, that belongs to every Pilgrim Patriarch, every toss'd itinerant servant and favourite of Heaven, that carries the simplicity and piety of *Jacob* along with him, though he be for the present, in that other title of his, *the poor Syrian ready to perish*) *behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land: for I will not leave thee until I have done that which I have spoken to thee of.*

The second passage is, *Jacob*'s consecrating of this place of God's appearance, anointing the Pillar, and naming it *Bethel*, in the 18 and 19 verses.

The third and last is, *Jacob*'s vow unto God on condition of that his blessing him, vers. 20. *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eate and rayment to put on, so that I come to my Father's house in peace, then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee.*

These are the three principal passages in that story; and in relation to each of these I am now obliged to handle the words, and consequently to divide them, not into parts, but considerations, and so look on them as they stand,

First, in relation *to God's promise* there made; and so first, *God is the God of Bethel.*

Secondly, in relation to this *dreadful, this consecrated Place*, as *Bethel* signifies the residence, *the house of God*; and so secondly, *God is the God of Bethel.*

Thirdly, in relation *to Jacob's vow there made*; and so thirdly and especially and most eminently *God is the God of Bethel*, as it follows in the verse, *I am the God of Bethel, where thou anointedst a pillar, and vowedst a vow unto me.*

I begin first with the first of these, The relation of the words to God's appearing, and making promise to *Jacob*; so *Ego Deus Bethelis, God is the God of Bethel.*

And in that first view you will have tender of three severals: I will give you them as they rise.

1. That *God takes a great deal of delight in making, and recounting of promises made to his Children*: the free omnipotent Donour of all the treasures of the world, is better pleased to behold himself our Debtor then our Prince, triumphs more in his punctual fidelity then his superabundant mercy toward us; he that loves us passionately, that once put himself into a dropping

sweat

A ſweat in a mere agony of love, pour'd out his heart-bloud in that paſſion, that delights to doe us good, joying more in diſpenſing favours and obligations then any man living in receiving them, doth yet more affectionately rejoyce and triumph in ſeeing himſelf engaged and obliged to us, in being faithful and juſt, (which relates to his performing his engagements, that which by promiſe he hath bound himſelf to doe, and ſo becomes his righteouſneſs, and his payment of dues) then in the honour of being unlimi-
B tedly free to pour out acts of all mercy and unexpected bounty, matters of abſolute choice whether he will doe them or no. In the very ſtory of which this Text is a part. God certainly might have inriched *Jacob* by what means he pleaſed, conducted him home to his Country upon that one ſcore of his free mercy, (as well as he may bring his choſen to Heaven merely by acts of free Grace) but you ſee he chuſes to doe it on that other ſtyle, *as he is the God of Bethel*, that ever ſince the mutual compact betwixt him
C and *Jacob* there hath ſtood obliged to this *poor Syrian*, and muſt deny *himſelf* if he be not conſtant to *Jacob*. Thus *Deut.* 7. 9. *The Lord thy God he is God*: and the only attribute that there he proclaims him in is that of *the faithful God*; *the faithful*, and that further inſiſted on, *which keepeth Covenant* and *Mercy*; firſt *Covenant*, and then *Mercy*: and ſo *Iſa.* 49. 7. *Becauſe of the Lord that is faithful*. And how many times is this ſtyle repeated in the New Teſtament, *God is faithful, who will not ſuffer you to*
D *be tempted above what you are able*; and, *God is faithful, which will not forget your labour of love*, &c. is as exact and punctual in performing Covenants, as ſtrictly accurate in fulfilling of bargains, as the moſt covetous griping Merchant on earth would require his Chapman to be? And the reaſon or deſign of this method of Heaven, the aim of this œconomy, is preſently diſcernible alſo.

Firſt, to regulate and moderate the expectations and hopes of men, which are apt to be very ſanguine and very precipitous,
E hoping proportionably to God's power, *i. e.* infinitely, unlimitedly, whatſoever our carnal hearts can aſpire to, to have ſins pardon'd before they are mortified, *to ſee God* without any kind of purifying. Whereas this God of *Bethel*, that will be look'd upon only as ſuch, muſt be required to doe no more then he hath promiſed to doe; our hopes muſt be terminated in his revelations of his will, not whatever he may doe by his infinite free Power and Grace, but what he in wiſdom hath thought good to promiſe, as
F the Rector of the Univerſe, not as an abſolute irreſpective Donour; and that is ſo far from a confinement or reſtraint, that it is a mighty inhancement of the mercy. His promiſes being generally conditional promiſes, and ſo exacting all manner of ſincere honeſt endeavours toward cleanſing, reach out to us, together with the mercy offer'd, an ingagement of that purity and that ſanctity which,

if it may be wrought in our hearts, is far the greater bleſſing of the two, hath more of divine and heavenly treaſure in it, then the reſcuing out of a ſullen *Laban*'s clutches: and ſo, as 'tis obſerved of *Pomponius Atticus*, that by lending to the poor, and requiring payment again of the loan at the day appointed, he did more good then if he had abſolutely and freely given, taught them Juſtice and Induſtry as well as reliev'd their wants, (and the two former the far richer Donatives;) ſo God by this courſe of promiſes, conditional promiſes, conditional liberality, gives us duty and piety alſo into the bargain, all manner of obligations to it; and ſo is a through-*Paraclet*, an exhorter and comforter both, puts *Jacob* in mind of his vow'd neceſſary obedience, by the mention of the promiſes made in *Bethel*: and that is one prime aim of this method, of *God's magnifying himſelf* in this relation.

A ſecond (benefit at leaſt to us, and conſequently) aim in God there is, to *teach* us by this copy, *diſcipline* us by this example, that we take care to allow God our proportionable returns, to be as juſt with God, as punctually faithfull in all our promiſes to him, as forward to put God in mind of what we have obliged our ſelves to perform to him, as he by proclaiming himſelf here *the God of the Promiſes in Bethel*, and in ſo many other places *the God of Abraham*, *i. e.* that God that made ſo many promiſes to *Abraham*, (in which all the people of the world are concern'd) hath done unto us. This were an admirable leſſon from hence to be tranſcribed into our hearts, to have our frequent ſet (weekly or monthly) audits with God, to tell him freely how much we are in his debt: not onely to recount thoſe deſperate arrears, the ſins committed for which we come now for pardon, but eſpecially the obligations enter'd, which we might ſet our ſelves bodily to perform, moſt freely and chearfully commemorating before him, not onely the θεῖαι παραγγελίαι & ἱεροὶ νόμοι, the Divine admonitions and holy laws, whiſper'd inarticulately in our hearts, which the heathen *Porphyrie* tells of, the obligations that lie upon us as men and creatures, and muſt be diſcharg'd by us if ever we aſpire to the dignity of Chriſtians or Saints, πρῶτον δεῖ ἄνθρωπον εἶναι, εἶτα τὸν θεὸν, we muſt approve our ſelves Men firſt, and then Chriſtians, live a reaſonable, before we are ever capable of the Angelical life, (firſt, that which is *natural*, and after that which is *ſpiritual*;) but alſo the promiſes and engagements of an higher indenture, thoſe of the Chriſtian, either that one ſtanding obligation entred at the *Font*, which muſt be reſolv'd to have a cloſe influence upon every minute of the Age after, or moreover all the many penitential reſolutions, all the occaſional quarrels againſt ſin, the indignations and vow'd revenges on thoſe boutefeux that have ſo diſturb'd our peace with Heaven. Would we but ſpend our time in this recounting and diſcharging of promiſes and obligations, pay God his plain dues of

A of obedience, that which we are moſt ſtrictly bound to by the law of Chriſt, and for which our own hands are ſo many times producible againſt us, we ſhould not need much to take up our thoughts with the pride or confidence of our free-will oblations, the boaſts of our charities and alms toward Heaven: he that would but conſider that to be faithful (as in God toward men, ſo in man toward God) ſignifies not ſo much *to believe* the promiſes *of others*, as to *perform* our *own*, that the Faith by which the juſt B do live conſiſts in the paying of our vows to Chriſt, as well as depending on his bloud or promiſe for Salvation, would endeavour to recover Chriſtianity and Faith to a better reputation in the world then now ordinarily ſeems to belong to it, would live more juſtly and more Chriſtianly then he doth. And let that ſerve for the firſt part of your proſpect, the firſt obſervable in the firſt view.

The ſecond thing from this Title of God's, as it refers to his promiſes of mercy to *Jacob*, made in *Bethel*, and repeated now C at his departure from *Laban*, is this, That God would have us *conſider the bleſſings we enjoy*, and obſerve particularly *how* and whence they deſcend to us. This is the direct end of this viſion to *Jacob*, verſe 11, 12. *Lift up now thy eyes, and ſee, All the rams*, &c. The thriving of that ſtratagem of *Jacob*'s, the invention of the *peeled rods*, whereby he was grown ſo rich, Chap. 30. in deſpite of *Laban*'s malice, God will have ponderingly conſidered, and imputed as an act of his ſpecial interpoſition or providence, partly in D juſtice, that the covetous *Laban* ſhould not too much oppreſs him, [*I have ſeen all that Laban doth unto thee*] partly to make good his promiſe at *Bethel*, made then, and now moſt particularly perform'd, *I am the God of Bethel*. And, believe it, there is not a duty more neceſſary, and yet more negligently perform'd, more fruitful, and nutritive of piety, and yet more wretchleſly deſpiſed and intermitted, then this; this of obſerving this *Ladder from Heaven to earth, of beholding all the good things* E *that we lawfully enjoy deſcending in an Angel's hand, and that fill'd (as the pitcher out of the well, or as* Aaron's *Son's hands from his Father at the entring on the high Prieſt's office) from the hand of God ſtanding on the top of the Ladder*. He that would thus critically examine his eſtate upon interrogatories, put every part of it upon the rack and torture, to confeſs without any diſguiſe from whence it came, whether down the *ladder from Heaven*, or up *out of the deep*, (for there, it ſeems by the Poets, *Plutus* or Riches hath a F reſidence alſo) by what means it was convey'd, by whoſe directions it travell'd into that coaſt, and what the end of its coming is, and ſo learn the genealogy, as it were, of all his wealth, would certainly acknowledge that he were fall'n upon a moſt profitable enquiry. For beſide that he would find out all the ill-gotten treaſure, (that Gold of *Tholouſe* that is ſo ſure to help melt all the reſt, that which

is gotten by sacrilege, by oppression, by extortion, and so take timely advice to purge his lawful inheritance from such noisome, unwholsome acquisitions, and thrive the better for ever after the taking so necessary a purgation) he will, I say, over and above, see the original of all his wealth, all that is worthy to be called such, either immediately or mediately from God: immediately, without any cooperation of ours, as that which is left us by inheritance from honest Parents, (our fortunes and our Christianity together;) mediately, as that which our lawful labour, *our planting and watering*, hath brought down upon us, wholly from God's καρποφορία or εὐοδία, *his prospering or giving of increase*. And when we have once thus discern'd the peculiarity of our tenure, only that of *allodium*, not from any ἀλλ' ἐκ Διὸς, *but from God*, (as the Lawyers have derived that word) all that we have held *in capite* from Heaven; As this will be the sweetning of our wealth to us, give it a flavor or an high tast, whensoever we feed on it, more joy in one well-gotten morsel (*the festival of a good Conscience*) then all the τομαὶ or μερίδες, the portions fetcht from the bloudy polluted Heathen idol-Altars ever would afford us; so will it inflame our Souls toward so Royal a benefactor, teach us Piety from our fields and coffers, (as even *Aristotle* can talk of his εὐτυχία φιλόθεος, *that rich men will love God, if for nothing else, yet because he hath done them good turns*; and *Hippocrates*, that *though the poor did generally murmure and complain, yet the wealthy would be offering sacrifice*) yea and inspire our whole lives with an active vital gratitude, by the *use* of this wealth to demonstrate and acknowledge *whence* we have received it, by refunding and imploying it not on our own waies, our own humors, our own vanities, but as that which God hath convey'd into our hands as into an Ecclesiastick treasury or *Corban*, a store-house of God's, whence all his poor family is to be victual'd; that which God pours out of Heaven into our hands, being as particularly markt out for charitable, pious, *i. e. heavenly uses*, as that which by the bounty of men is intrusted to us particularly for those ends, and every *rich man* as directly and properly a Steward of God's, to feed his houshold when they want it, and as strictly responsible for this Stewardship, as ever the ἀντιλήψεις & κυβερνήσεις were, the auxiliary Governments, the Deacons in the ancient Church, ordain'd by the Apostles for that charitable Ministery. You remember the πτωχοδεκάτη, the *poor man's tithing* among the Jews *every third year*, and till that was paid in *Deut. 26. 12. and given to the Levite, the stranger, the fatherless and the widow, that they may eate within thy gates and be filled*, their estates are to be counted profane and unhallowed, no looking for a blessing from God's holy habitation, verse 15. He that sacrifices all to his own desires, be they in the eye of the world never so blameless and justifiable, to his own belly,

belly, his own back, nay his own bowels, (as his own good nature and not Christian charity suggests to him) he that hath not a month *Abib*, a green stalk, a first-fruits for Heaven, an effusion of bounty, to consecrate and bless all that is kept for his own necessities, is either very unkind or very imprudent; either sees not from whence he hath receiv'd, and that is Atheistical stupidity; or else never thinks of *securing* his tenure by the payment of his homage, of making so much as acknowledgment to this God, whose providence hath so wholly enrich'd him, *the God of* this *Bethel* in the Text, and that is the unthriftiest piece of ingratitude, the wildest and most irrational ill-husbandry in the world.

The third and last observable in the first view, in order to the promises of *Bethel*, is this, that our prayers and humble dependence on God is the means required to actuate God's promises, to bring down his blessings upon us. In *Bethel* there were ascending Angels, parallel to which must be those two Ambassadours or Nuncio's *(i.e. Angels)* of every honest Christian heart, before any messages from God, any descending Angels are to be expected thence; and as it was then typified there, so God ever loves and appoints to have it still, *I am the God of Bethel:* and therefore whatever we want of either outward or inward accomplishments, secular or spiritual good successes, prosperities of Kingdoms or of Souls, would we but look critically into our selves, we should go near to find imputable to the want in us of one or both these ascending Angels; either that the things we would have, we dare not justifie the asking or expecting them from God, because they are such onely as we desire to spend on our lusts, and then *we have not, because we ask amiss*; or else we are so over-hasty in pursuit of them, that we utterly forget the dependence and waiting upon God, the [*Stand still and see the salvation of the Lord.*] If he be not ready with his Auxiliaries on our first call, deliverance shall come in some other way; the Witch must prevent and supply the *Samuel*'s place, the first creature that will look a little kindly upon us shall get away all the applications from Heaven, (as some Countries, whatsoever they chanced to see *first* every morning, they solemnly worshipp'd all the day after;) the most aiery appearances of relief from the improbablest Coast shall be able to attract our hopes and trusts, and unbottom us utterly from God, as *Socrates* is brought in by the Comedian with his [ὦ δεσπότ' ἀερ,] a making his addresses to the air or clowds, when he had turn'd out all other worships out of his heart. The thing that makes a worldling such a piteous creature, such a Meteor in Christ's, such an unstable wave of the Sea in St. *James*'s style, tos'd perpetually betwixt ebbs and floats of hopes, (even without the association of any wind to drive him) while the onely poor, patient, waiting Christian, that hath sent out

out his good *genius* on his meſſage up the Ladder, and waits contentedly and calmly for his return again, is the onely fix'd Star in this lower Firmament, *his feet ſtand faſt*, be the pavement never ſo ſlippery, *he believeth in the Lord.* That *Orpheus* that in his life-time had made his applications to as many gods as there be days in the year, (and thence perhaps it was that *Mexico* had ſo many Temples) grew wiſer by more obſervation, and left in his Will ἕνα εἶναι μόνον, *that there was but one.* 'Twere well if we might doe ſo too, profit by his experience, deveſt our ſelves of all our aiery poetick dependences betimes, and roll our ſelves wholly upon God; 'twere the onely probable thriving policy in the world.

I have detained you too long in the firſt Iſle of this *Bethel*, that which gives you a view of God's promiſes there made: I haſten to the ſecond, the *atrium interius*, to conſider God in relation to this *dreadful*, this *conſecrated place*, as *Bethel* literally ſignifies *Beth El*, the Houſe, the Temple of God; and ſo God hath a peculiarity of reſpect to that, *I am the God of Bethel*, in the ſecond ſenſe, *i. e.* the *God of God's houſe.*

And here were a copious Theme indeed, ſhould we take a view of the material *Bethel*, and in it obſerve,

1. The voluntary inſtitution and dedication of Temples even before the Law was given to the Jews, (as after it the ἐγκαίνια or *Feaſt of Dedication*, being of a mere humane original, inſtituted (as the *Feaſt* of *Purim*, and the *Faſt* of the *fifth* and *ſeventh month* in *Zachary*) by the Jews themſelves, 1 *Mac.* 4. and not by God's immediate appointment, was yet celebrated, and conſequently approved by Chriſt in the 10 of *John*;) and after the Jewiſh Law was laid aſleep, yet the building and ſetting apart of Synagogues, and Oratories, and Upper-rooms; and ſince *Baſilicæ* and Κυριακαὶ, (the parallels of the *Bethel* here) *the Palaces of the great King and Lord*, appropriate to his publick worſhip, whenever Perſecution did not drive it thence.

2. The vow'd dedication and paiment of Tithes toward the endowing of *Bethel*, before there was any ſuch thing as Judaiſm in the world, which therefore 'twere ſtrange that God's ſubſequent command to the Jews his own people ſhould make unlawful to a Chriſtian, which otherwiſe, had he not commanded it, muſt have been as commendable now as it was in *Jacob.*

Theſe, I ſay, with divers others, are the ſo many Branches of this ſecond Conſideration of theſe words, *of the relation of God to Bethel*: But I have not that unkindneſs to my Auditory as to purſue them with ſuch a ſhole of unſeaſonable ſubjects.

There is *another Bethel*, the fleſh of man, wherein God himſelf was pleaſed to inhabit, σκηνῦν, ſaith St. *John*, *to pitch his Tent* or Tabernacle there, to conſecrate it into a very Temple; *our bodies*

are

A *are the Temples of that Holy Ghoſt*, by which Chriſt was ſo long ago conceived among us: and thence it is that *his eyes and his heart are* ſet ſo particularly upon this fleſh of ours, to cleanſe, and to drain, and to ſpiritualize it, to expoſtulate with us whenever we put it to any common profane uſes, as if we violated and raviſhed Chriſt himſelf, and forcibly joyned him to an Harlot, and at laſt (if it prove capable of ſuch dignity) to array it in all holineſs and glory, to cloath it upon with beauty and with bliſs immortal:
B And ſo God is *the God of* this *Bethel* alſo.

Beſide this, there is yet one more inviſible Houſe of God wherein he delights to be inthron'd, and, by God's own confeſſion, *Iſa. 66.* more then either in the Temple of his own building, or the Heaven of his own exalting, even the poor contemptible [*this man,*] for whom no body elſe hath any kind looks; *He that is poor, and of a contrite ſpirit, and that trembleth at his word:* this is that lovely dreſs that is ſo raviſhing in God's eyes, that ſets
C out every Cottage into a Temple, the pooreſt Peaſant into the conſecrated delight of Chriſt, the moſt abject ſtones in *Luz* (once anointed with this grace) into an awful royal *Bethel*, the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price, πολυτελής. God is content to be at a great deal of charge in the purchaſe of it, to pardon the abſence of a great many other excellencies, which may poſſibly exalt us above meaſure, ſo he may acquire but this one deſired, beloved meekneſs
D inſtead of all. Let us but poſſeſs our ſelves of this one Jewel, the [*meek*] in oppoſition to the *proud*, the [*quiet*] in oppoſition to the *tragical* or *turbulent*, *murmuring*, *impatient*, *Atheiſtical* ſpirit, and *the God of Bethel* hath a peculiar propriety to us: he that owns and defends his Temples, that is the refuge of the very Sanctuary it *ſelf*, and never, but for the pride and inſolencies and provocations of his Church, ſuffers the Philiſtins to ſeiſe on the *Ark* of his *glory*, will be a refuge and ſanctuary to us; the Angels
E at *Bethel* ſhall become thy guardians, the Cherubim-wings thy over-ſhadowing, until this tempeſt, this tyranny be over-paſt.

I have done with the ſecond view alſo, as the *Bethel* here is the *dreadful Houſe of God*; though it be not the dread of it that hath made our ſtay ſo ſhort there, but onely my deſire to haſten to my laſt, as my principally-deſign'd particular, as *Bethel* refers to *Jacob's vow* there made, as it follows in the verſe, *Where thou vowedſt a vow unto me*; and God hath a moſt particular reſpect and
F relation to ſuch vows, and ſo in the chief, though laſt, place, *Ego Deus Bethelis*, *I am the God of Bethel.*

A *Vow* is a *holy Reſolution*, and ſomewhat more: The matter of both is the ſame, a piece of holy valour or courage, entring under God's colours into a conſtant defiance of all the temptations and affrightments, invitations and terrours in nature: onely the bare

bare *Reſolution* hath not the formality of a *Vow* in it, is not made ſo immediately and directly to God, with ſuch a particular invocation of him as is required to the formality of a *Vow*. Yet will not this difference be ſo great, but that in all reaſon the good Reſolution ought to be allow'd its title of pretenſion to God's owning, (as he is *the God of Bethel*) as well as the *Vow*, *i. e.* the *material* as well as the *formal Vow*; God is a God of all ſuch of either kind. I ſhall conſider them undiſtinctly: Whether *Reſolutions* or *Vows*, they are of two ſorts; either the general neceſſary vow or reſolution, that *God ſhall be our God*, as in the 21 verſe of that 28 chapter, *And Jacob vowed a vow, ſaying, If God will be with me, &c. then ſhall the Lord be my God*; a vow'd reſolution of univerſal obedience unto God: or whether the matter of it be particularly qualifi'd and reſtrained to free-will-offerings, things that he was not otherwiſe bound abſolutely to have done, but yet were very fit matter of reſolution and vow, eſpecially in ſuch caſe as this, *If God will keep me in this way that I go, and will give me bread to eat and raiment to put on, ſo that I come again to my father's houſe in peace; then this Stone ſhall be God's Houſe, and of all that thou ſhalt give me I will ſurely give a tenth to thee*; a free-will-liberality this, the buſineſs of *this Vow*.

We ſhall look upon theſe two ſeparately; and, firſt, on the former kind of them, and ſhew you how *God is the God* of ſuch, the near reſpect and cloſe relation he beareth to them, and that moſt eminently expreſt in three particulars. 1. In *approving* and *applauding* the making of them. 2. In *proſpering* them when they are made. 3. In *looking after* them as his own property and goods, moſt ſeverely requiring the *payment*, the *performance* of them.

For the firſt ſort then, the *general neceſſary reſolution or vow* that *God ſhall be our God*, the ſolemn ceremonious entring our ſelves into his family, the giving up our ears to this new Maſter to be *open'd*, in the Pſalmiſt's, *bored*, in *Moſes* phraſe, to part from the benefit of all Sabbatical years or Jubilees, to diſclaim all deſire of manumiſſion, and to become his vow'd ſervants for ever; this is that great *duty of Repentance*, or *Converſion*, or *New-birth*, that is the ſum of all Chriſtianity, that ſpiritual Proſelytiſm, to which the *Jew* was wont to be *waſh'd*, as the *Chriſtian* is *baptiz'd*, and both to take upon them new names, new kindreds and relations, as if they had *entred into the mother's womb again*, and come out in new Families, new Countries, *born neither of blood, nor of the will of the fleſh, nor of the will of man*, *i. e.* none of the principles of this world, στοιχεῖα κόσμου τούτου, the natural, the carnal, nay, nor the moral vertuous philoſophical elements, but of *God*, of a ſupernatural, heavenly origination.

In a word, the cordial renouncing of all the impure, ſcandalous, doubtful

A doubtful ways that either our ſelves or any of the vicious company about us (the *Lacedemonian* ſervants that God hath permitted to be drunk and beſtial before us, to practiſe all villanies in our preſence, that we might deteſt and abominate them the more) have at any time formerly been guilty of: ſuch was *Job*'s covenant with the eye, that that ſhould not run its riotous courſes over the beauties or wealth of others; ſuch the covenant with the tongue, to break it off its cuſtomary oaths and looſe language.

B It were infinite to number up the ſeveral branches of theſe ſo neceſſary reſolutions: That *this God of Bethel* is the God of ſuch, is the thing that we are obliged to demonſtrate. And 1. in reſpect of God's *approbation* of ſuch reſolutions as theſe. There is no ſuch ſnare or artifice of *taking* and *obliging* God to us, as our dedicating and conſecrating our ſelves to God. If *Solomon* conſecrate a Temple to God, God binds himſelf to be preſent there, to *hear* and *hearken*, and *anſwer what prayers or ſupplications ſoever any ſinner ſhall make toward that Temple.* And ſure the ſame
C privilege belongs to the animate as well as dead Temple, to the Temple of fleſh as well as of ſtone, to the anointed *Pillar at Luz*, when that turns *Bethel*, I mean, to the ſtony heart of man, when by the unction of the Spirit that is mollifi'd and fitted and ſquared, vow'd and conſecrated into an habitation for God, when *out of theſe ſtones a child of Abraham*, the *faithful* reſolv'd
D new creature, *is raiſed up.* No ſuch good news to Heaven as this; not onely approbation, but *joy in Heaven over one ſuch convert Prodigal:* the muſick that *Pythagoras* talks of in the Orbs, was that of the Minſtrels which our Saviour mentions at the return of that Prodigal, to ſolemnize the *Euge's*, the paſſionate welcomes of Heaven pour'd out on *Penitents.*

And if you pleaſe, I can doe more then the Pythagorean would pretend to, make you auditors of one of thoſe Aires. No ſooner doth the poor penitent Votary begin to God in the Pſalmiſt's
E Note, [*Then ſaid I, Lo, I come to doe thy will, O my God,*] (and let me tell you, could you hear thoſe words in the language that *David* ſang them, there were without a Figure Rhythm & Harmony, Numbers and Muſick in them) but you may preſently hear God himſelf anſwering in the ἀμοιβαῖον or counter-part, echoing back a *Venite*, one in *Iſa.* 55. 1. *Ho every one that thirſteth, come, &c.* another in the Goſpel, Chriſt taking up his part in the Conſort, *Come unto me all ye, &c.* yea, and to make up the Anthem com-
F plete, the Third Perſon comes in alſo, *Revel.* 1. 17. *The Spirit ſaith, Come*; and after that, all the inferiour Orbs are call'd in to bear their part in the Chorus, *The Bride ſaith, Come: and let him that heareth ſay, Come; and let him that is athirſt, come:* and *Quicunque vult* is the Title of the Hymn that they all joyn in, *Whoſoever* will thus come, (let him be ſure of the hoſpitable reception)

Let him take the water of life freely. One ſignal evidence we have of God's ſpecial approbation of ſuch Vows, in *Abraham's* circumciſing himſelf and poſterity: that you know was the ſolemnity of his coming to God, the ceremony of his Proſelytiſm, the Sacrament and Seal of his reſolute vow'd obedience unto God, of his renouncing that ἀποτρόπαιον εἰδωλολατρείας, thoſe abominable Gentile impurities, the περιουσία κακίας, the unnatural excreſcencies of luſt, which the reſt of his idolatrous Countreymen had long been guilty of, and which brought that fire and brimſtone from heaven before his eyes upon ſome of them. *Abraham* it ſeems reſolv'd and vow'd againſt thoſe heathen abominations, covenanted with God a life of Purity, and to that end a going out of that polluted Country; then ſeal'd this Covenant to God, (as the cuſtom of the Eaſtern Nations was in leagues and bargains) ſeal'd it with bloud: and ſee what an obligation this proves to God, not only to call him and account him a *friend of God*, to ſtyle himſelf by him, as he doth here by *Bethel, I am the God of Abraham*, through the whole Book of God; but the obligation goes higher upon God, it prevails ſo far that he comes down himſelf, and aſſumes fleſh on purpoſe to ſeal back the counterpart of that indenture to *Abraham* in bloud alſo, and in that, that *he is his ſhield, and an exceeding great reward* to all that ſhall but reſemble him to the end of the world, in that faithful coming, that vow'd reſolution of obedience to his commands. The ſhort of it is, theſe reſolutions and vows, if they be ſincere, not the light tranſient gleam, the ſighs only that we are ſo ill, or wiſhes that we were better, but the *voluntas firma & rata*, the ratified, radicated, firm purpoſe of new life, even before it grow to that perfection as to bring forth the καρποὺς ἀξίους, *the worthy, meet, proportionable fruits of ſuch change*, are inſtantly accepted and rewarded by God, with pardon of ſin and juſtification: and ſo *God is the God of Bethel*, hath a particular reſpect to theſe vows and reſolutions at the very making of them; and that was the firſt thing.

And ſo again, ſecondly, for the proſpering them when they are made. He that gives himſelf up to God, becomes by that act his Pupil, his Client, part of his charge and Family, an Orphan laid at his gates, that he is bound to provide for, engaged by that application (if once accepted) to be his Patron-guardian; as among the *Romans*, he that anſwers ἄβρας to the Clients calling him Father is ſuppoſed to adopt, undertakes the protection of the *Hæredipeta*, obliges himſelf to the office and real *duty* of a Father. And I remember the ſtory of the *Campanians*, that could not get any aid from the *Romans* againſt a puiſſant Enemy; they ſolemnly came and deliver'd themſelves up into the *Romans* hands by way of ſurrender, that by that policy they might oblige the *Romans* to *defend* them, and eſpouſe their cauſe, with a *ſi noſtra tueri*

A *tueri non vultis, at veſtra defendetis*, if you will not lend *us* your help, preſerve *our* region, yet now we are your own, you are obliged to doe it, *quicquid paſſuri ſumus, deditit ii veſtri patientur*, whatſoever from henceforth we ſuffer, it will be ſuffer'd by your Clients and Subjects: and ſo certainly the reſigning our ſelves up into God's hands, the penitent ſober reſolution of [*The Lord ſhall be my Lord,*] giving our ſelves up not as Confederates, but Subjects, to be ruled as well as to be aided by him, no ſuch way in the
B world as that to engage God's protecting and proſpering hand, to extort his care and watchfulneſs over us. He that comes out but reſolutely into the field to fight God's battels againſt the common Enemy, God and the Angels of Heaven are ready to furniſh and fortifie that man. Reſolution it ſelf, courage but upon its own ſcore, is able to break through moſt difficulties, and the want of that is the betraying of moſt Souls that come into Satan's power: But then over and above, the proſpering influence of Heaven that is ſtill
C ready to aſſiſt ſuch Champions, the κρυφαία χεὶρ, which the LXXII. puts in into the laſt verſe of the 17. of *Exod.* the ſecret inviſible hand, by which God will aſſiſt the cordial *Joſhua*, and have war againſt *Amalek* for ever, fight with him as long as *Joſhua* fights, the cooperation of the ſpirit of God with all that ſet reſolutely about ſuch enterprizes of valour, his συνεργεῖν to our ἐργάζ‹ν, this is a ſure fountain of relief and aſſiſtance to ſuch reſolutions. Do but trie God and your own Souls in this particular, for the
D vanquiſhing of any ſin that your nature and temper is moſt inclin'd to. Take but the method of this Text; Come into God's preſence, reſolve ſadly and adviſedly in that *Bethel* never to yield to that ſin again; reſolve not only on the end, but the means alſo that are proper to lead thither; foreſee and vow the ſame reſiſtance to the pleaſant bait that to the barbed hook under it, to the fair temptation that to the horrid ſin it ſelf: and then thoſe weapons that may be uſeful for the reſiſtance, the faſting and the watching
E (that are proper to the exorcizing that kind of devil) be ſure to carry out into the field with thee; and in every motion of the battel let the *Moſes* as well as the *Joſhuah's* hands be held up, the ſword of the Lord with that of *Gideon*, implore and importune that help of God's which hath given thee to *will*, to reſolve, that he will continue his interpoſition, and give thee to *doe* alſo, that *having begun the good work in thee, he will* not loſe the pledge, but go on alſo *to perfect it*: And whenever thou art next tempted to
F that ſin, recal and remember this reſolution of thine, bid that very remembrance of thine ſtand by on thy guard, and, if you pleaſe, by that token that this day I adviſed you to doe ſo; and withall conſider the *temptation*, that it is an *expreſs* come juſt from Satan, that ſworn enemy of Souls, againſt which in God's preſence the firſt time thou ever cam'ſt into the Church thou didſt thus vow

and profeſs open defiance and hoſtility, that this diſguiſed Fiend ſhakes a chain in Hell, be his addreſs to thee never ſo formal, and is now come on purpoſe to ſupplant or ſurpriſe thy conſtancy, to ſee whether thou conſidereſt thy reputation with God or no, whether thou makeſt ſcruple of breaking vows and reſolutions: and then inſtead of *treating* with that ſin, cry out to God to defend thee againſt it, either to give ſtrength, or remove the temptation; and deal honeſtly and ſincerely with thine own Soul, betray not thoſe helps that God thus gives thee in this exigence: and then come and tell me how it hath prov'd with thee. In the mean time, till thou haſt made this experiment, be not too querulous of thine own weakneſs or the irreſiſtableneſs of ſin. Believe it, a few ſuch ſober trials and practiſings upon anger, luſt, and the like, and the benefit that would infallibly redound from thence, might bring the ancient Church-order of Epiſcopal Confirmation into faſhion and credit again; which had it but its due ingredients and advantages reſtored to it, (every ſingle Chriſtian, come to years of knowledge and temptations, in the preſence of God and Angels and fellow-Chriſtians repeating that Vow in his own name which was made by his Proxies at the Font, and the bleſſings of Heaven powerfully called down by thoſe who have a title to the promiſe of being thus heard) as it would by the way fully ſatisfie all the pretenſions and arguments of the Anabaptiſt, ſo would it alſo be a more probable effectual reſtraint for ſin, then thoſe which have ſo ſolemnly decried, or but formally practiſed, that inſtitution, have taken care to afford us in its ſtead.

But then, 3. God is a God of reſolutions, to *exact performance* of them. The paultring trifler in this kind hath all the vengeance of *the God of Bethel* belonging to him, all that pertains to the ſacrilegious profaner of that Temple which himſelf had conſecrated, the cenſure and reward not onely of the impious, but the fools; *Eccleſ.* 5. 3. *When thou voweſt a vow, defer not to pay; God hath no pleaſure in fools:* and *Prov.* 20. 25. *It is a ſnare to a man to devour that which is holy*, to profane that heart which is once conſecrated to God, *and after vows to make enquiry.* To doubt of the performing, faulter in the execution of what is thus ſolemnly reſolv'd in God's ſervice, is the fetching the ſacrifice from the Altar, and is ſure to bring the coal of fire along with it, the perfecteſt treachery to a Soul that any ſacrilegious enterpriſe can deſign it. And yet God knows how many ſuch fools there be in the world, that ſolemnly reſolve themſelves to his ſervice, come to the Font to make, to the Table of the Lord to repeat theſe Vows, and all their lives after do but buſie themſelves to wipe off the water of one, vomit up, diſgorge the other; bequeath themſelves to Heaven in the preſence of Angels, and then repent of the fact, and labour all their lives long to retrive and recover themſelves

A themſelves back again: and the Apoſtle hath given thoſe men their doom, *It had been ſure better for them not to have known the way of righteouſneſs*, never to have raiſed an expectation in Heaven that they meant any kindneſs to it, then thus to cheapen it, and not come to the price of a little perſeverance and conſtancy to go through the purchace. Had they never undertaken God's buſineſs, never put in for the title of Friends and Votaries, with a *Lord, I will follow thee whitherſoever thou goeſt*, they had not been
B perjur'd, though they had been profane: but now the *affront* is ſuperadded to the crime, the contumely to the impiety, and all the ſpiritual deſertion, with-holding, and with-drawing of grace, and conſequently the ἀδύνατον ἀναχαινίζειν, the *impoſſibility* for ſuch to *renew or recover themſelves*, without ſome prodigy of new bounty from Heaven, (which provokers have little grounds to expect) is directly become their portion.

C I have dwelt too long on the Portal to *Bethel*, the general neceſſary Reſolutions or Vows that are precurſory to thoſe other particularly qualified; I muſt in the laſt place be ſo juſt to the Text and Auditory, as to reſerve a few minutes for thoſe Vows of building and endowing a Houſe for God, which was but a free-will-offering in *Jacob*, deſign'd by him as a return of acknowledgment for God's care over him, if he ſhall *bring him again to his father's houſe in peace*: and ſo God hath a peculiar reſpect to ſuch Vows beyond all others, and in that relation, in the laſt place,
D *Ego Deus Bethelis, I am the God of Bethel.*

He that hath a long and a doubtful journey before him, a voiage of uncertainty and danger, and conſiders how little he hath of his own to contribute towards his convoy, how nothing but the benign gale from Heaven to waft him ſafely thither, (and ſuch certainly is the condition of ſome of us here at this time) may well be allowed to call in and conſult at *Bethel*, take directions from old *Jacob* here, how to ſet out and begin his journey;
E and that is with vowing a Vow unto the Lord. This, I confeſs, was the main of my errand, which hath been thus prepar'd for and prefac'd unto you all this while: and there is not a more prudent at once and Chriſtian courſe, that hath more of piety and ſtratagem in it, not a more agreeable, ſeaſonable, proper uſe of the preſent diſtreſs, and an engagement on God to deliver us out of it, then thus to take our ſelves now in the pliable ſeaſon, and indent ſome acts of voluntary piety with Heaven, moſt certainly and ſo-
F lemnly to be paid him hereafter, whenever God ſhall ſo *be with us* as to return us home in peace, to reſtore us thoſe halcyon days after which we are all ſo impatiently gaſping. I ſay not with *Jacob* literally to build Houſes for God, material *Bethels*; (to deſign ſuch ſtately Structures in an Age of deſtroying were but a Romance-project for any of us; nay, bleſſed be God, we need not a

Solomon to *erect*, or *Zorobabel* to *reſtore*, a Prop to preſerve from falling will yet ſerve the turn :) but from this bleſſed Copy every emulous, though weak, hand to tranſcribe ſomewhat at the diſtance and in proportion to ſtrength: One to undertake the building one room of ſuch an houſe, a private προσευχὴ or oratory for God; I mean, to vow unto God the ſo many daily cloſe retirements, by confeſſion of ſins and deliverances, to acknowledge in proſtration of Soul (if not of body alſo, to bear it company) the provocations that have whet God's glittering ſword againſt us, (every man the plague of his own heart, the ἐμὸν ἔγκλημα, in the ſtyle of the ancient Liturgies, *my fault, my exceeding great fault*) and the fatherly goodneſs that ſhall have ſheath'd it again; and never to give over thoſe conſtant returns of devotion (with *Daniel*, *three?* nay,) with *David*, *ſeven times a day*, to keep ſome poor kind of proportion with ſuch a deliverance: Another to vow the building a Porch of ſuch an houſe, when God ſhall ſhall furniſh him with materials, where the poor may have but a dining-place ſometimes; I mean, not the looſe formal ſcattering of the crums of the table among them, but ſequeſtring a ſet, and that a liberal, part of all the revenue that God ſhall ever beſtow, or now reſcue out of the devourer's hand, and provide or preſerve for us, that God in his poor members may have a firſt-fruits, a twentieth, a tenth, a fifth of all; every man out of the good treaſure of his heart, not in obedience to any preſcript *quotum*, (I ſhall be ſorry to wrong any man ſo much, as ſo to change it from being his perfect free-will-offering) but as out of a heart attracted by Heaven, a liberal, chearful, heaven-like effuſion; the conſtancy & equability of which, yea, and the performing it upon vow or promiſe, will yet be no blemiſh to it, or make it leſs like that of Heaven, of Divinity it ſelf. But among all the Epitome's of this *Bethel*, the *domicilia*, little (tents rather then) houſes of God, which we are thus to conſecrate and vow unto him, here was one at *Bethel* that would never be wanting, never left out in our thriving'ſt ſparing'ſt vows, I mean that pure cryſtal breaſt of *Jacob*'s that God ſo delighted to dwell in, (as he was by the Poet ſuppoſed to doe in poor *Pyramus*'s cottage) that *plain*, honeſt, well-natur'd, undiſguiſed heart both toward men and God, emblematically expreſs'd by thoſe ſmooth hands of *Jacob*, the fair open *Campania* of even, clear, unintricated deſignes, far from the Groves and *Maanders*, the dark depths, the intrigues, the dexterities and ſubtilties and falſneſſes of the Merchant-worldling. Might but this Judgment that hath prey'd and gnaw'd ſo long upon the bowels of the Kingdom, but pare the heart of the Engliſh-man into ſuch a plain equable figure, leave never an angle or involution in it, make us but thoſe direct-dealing honeſt fools that we are reproch'd to be, (but God knows are not guilty of that gracious *Jacob*-like quality;)

A B C D E F

A quality;) might it but have that benign influence upon us here preſent; might it return us home with this one vow in every of our mouths and hearts, to be for the reſt of our lives the Engliſh *Nathanaels*, the *true Iſraelites, in whom there is no guile*; might but this laſt minute of my hour make this one impreſſion, I ſhall not hope on a rude multitude, but I ſay on my preſent Auditory, to be content to live and die with down-right honeſt *Jacob*, thrive or periſh on clear direct Iſraelitiſh principles, (which will, B I doubt not, one day have the turn of thriving in this world, when every thing elſe hath the reproch of imprudent and improſperous, as well as unchriſtian, the Dove advanced, when the Serpent is a licking the duſt) and with *Druſus* in *Paterculus*, inſtead of the Artificer that would provide for the deep privacy, (that *ſævi animi indicium* in the Orator) ſend for him that could deſign the *diaphanous* houſe, wherein there might be all evidence, every man thought fit to behold that without an optick or perſpective C which will never be diſguiſed or concealed from the eye of Heaven; might we by the help of a faſt Vow now ſtricken, and with the bleſſing of God practiſed every hour of our lives after, come home to our Father's houſe, old honeſt *Jacob's* plain Tent, with peace and ſimplicity, cleanneſs, uncompoundedneſs of ſpirit, (a quality that would be able to commend and improve, Chriſtianize and bleſs that peace to us, and make it like that of God, a true and durable one;) I ſhould then with all chearfulneſs diſmiſs D you with old *Jacob*, into the hands of this God of *Bethel*, the God of *Abraham* and of *Iſaac* and of *Jacob*, that own'd and bleſſed the ſimplicity and fidelity, the plainneſs and the truſtineſs of thoſe three Patriarchs, before all the glorious wiſdom and politicks of the world: Whoſe ſincerity and whoſe reward, whoſe uprightneſs and acceptation, integrity and crown, God of his infinite mercy grant us all; To whom, with the Son, &c.

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THE

THE Neceſſity of the *Chriſtian's* Cleanſing.

The VI. SERMON.

2 Cor. 7. 1.

Having therefore theſe promiſes (dearly Beloved) let us cleanſe our ſelves.

THere is not, I conceive, any piece of Divinity more unluckily miſtaken, more inconveniently corrupted and debauch'd by the paſſions and luſts of men, made more inſtrumental to their fouleſt purpoſes, then that of the Promiſes of Chriſt; whether by giving them the incloſure and monopoly of our Faith, (the Commands of Chriſt and the Threats of Chriſt, which have as much right to be believed as they, his Kingly and Prophetick Office, to which he was as particularly anointed as to that of our Prieſt, being for the moſt part ſet aſide as unneceſſary, and by many ſteps and degrees at laſt not onely left quite out of our Faith, but withall fallen under our envy, become matter of quarrel againſt any that ſhall endeavour to obtrude them not onely ſo impertinently, but ſo dangerouſly, either on our Goſpel or on our Practice:) or whether again by perſwading our ſelves and others that the Promiſes of Chriſt are particular and abſolute, confined to ſome few, and to thoſe howſoever they be qualified; when the whole harmony and contexture of Chriſtian doctrine proclaims directly the contrary, that they are general and conditional, a Picture that looks every man in the face that comes into the room, but cannot be imagined to eye any man elſe, unreſtrained to all ſo they ſhall perform the condition, and an [ἐσφραγίσαι ταμεῖα] thoſe diffuſive ſtore-houſes ſeal'd up againſt all who do not perform it.

Shall

A Shall we therefore have the patience, and the juſtice, and the piety a while to reſiſt theſe ſtrong prejudices, to reſcue this ſacred Theme from ſuch miſpriſions, to ſet up the Promiſes of Chriſt in ſuch a poſture as may have the ſafeſt and kindeſt influence, the benigneſt and moſt auſpicious aſpect upon our lives, not to ſwell and puff up our phancies any longer with an opinion that we are the ſpecial Favourites to whom thoſe Promiſes are unconditionally conſign'd, but to engage and oblige our ſouls to that
B univerſal cleanſing that may really inſtate us in thoſe Promiſes, either of deliverance here, or ſalvation eternally; that may, like the Angel to St. *Peter* in Priſon, even to God himſelf, ſhake off thoſe gyves and manacles which have even incumbred his Omnipotence, made it impoſſible for him to make good his Promiſes, temporal or ſpiritual, to ſuch unclean uncapables as we? To this purpoſe there is one ſhort word in the Text which hath a mighty importance in it, the [*παύτας*] the [*theſe*] annext to the Pro-
C miſes. What's the interpretation of that you muſt enquire of the cloſe of the former chapter; and that will tell you, that upon *coming out* from the pollutions and villanies of an impure profane Heathen world, (and ſuch is our unregenerate eſtate, I would I could not ſay, ſuch is the condition of many of us that moſt depend on God's promiſes) on our going out of this tainted Region, our ſtrict ſeparation from all the provoking ſins of it, all the mercies of Heaven and (which ſome have a greater guſt and
D appetite to) of earth alſo are become our portion, a moſt liberal hoſpitable reception; *I will receive you, and I will be a Father* to all ſuch proſelyte gueſts, *and you ſhall be my ſons and daughters, ſaith the Lord Almighty*: as if his Almightineſs which is here pawn'd for the diſcharge of theſe promiſes could not bring them down upon us, unleſs by this coming out of *Sodom* (to which this Angelical exhortation was ſent to rouze us) we ſhould render our ſelves capable of them.

E In a word, the Promiſes here, as all other in the Goſpel, are not abſolute, but conditional Promiſes, on condition of *cleanſing from all impurity*, and not otherwiſe; and if there be in the whole world an engagement *to cleanſing*, an obligation to the practice of the moſt defamed purity that a profane Age can ſcoff or rail at, this certainly may be allow'd to paſs for it. *Having therefore*, &c.

The words are *an Exhortation to cleanſing*, and in them you may
F pleaſe to obſerve theſe three particulars:

1. The *Ground*.
2. The *Addreſs*.
3. The *Exhortation* it ſelf.

The *Ground* the fitteſt in the world for this turn when you ſhall conſider it throughly; ἐπαγγελίας *παύτας*, *theſe Promiſes*.

The *Addreſs*, adding ſomewhat of ſweetneſs to that of rational advice, [*Having theſe promiſes, dearly beloved.*]

And the *Exhortation* it ſelf, in the remainder of the words at large in the whole verſe. We ſhall content our ſelves with the contraction of it, καθαρίζωμεν ἑαυτὸς, *let us cleanſe our ſelves.*

I begin with the firſt, The *ground* or *foundation* of the Apoſtle's exhortatory to *cleanſing*, ἐπαγγελίας ταύτας, *theſe promiſes.*

1. *Promiſes.*

2ly. and particularly, *conditional Promiſes.*

And yet 3ly. more particularly, *the conditional Promiſes of this Text*, the [*theſe Promiſes*] as they are ſet down in the end of the former Chapter, are the moſt competent, moſt ingageing, effectual arguments or impellents to ſet any Chriſtian upon the work of Chriſtian practice, that eſpecially of impartial univerſal *cleanſing.*

'Twill be beſt demonſtrated if we take them aſunder, and view them in the ſeveral gradations.

1. *Promiſes* are a very competent argument to that purpoſe, a bait to the moſt generous paſſion about us, our emulation or ambition, drawing us with the cords of a Man, the moſt rational maſculine allectives, I ſhall adde, (to an ingenuous Chriſtian man, as that ſignifies neither Saint in Heaven, nor Beaſt on Earth, but that middle imperfect ſtate of a Chriſtian here) the moſt agreeable proper argument imaginable to ſet us *a cleanſing.*

Two other arguments there are, both very conſiderable, I confeſs.

1. *The Love* (in the Moraliſt of Vertue, but in the Chriſtian) of God himſelf; and that Love, if it be gotten into our hearts, will be very effectual toward this end: *the love of God conſtrains us*, ſaith the Apoſtle.

2. *The Fear* of thoſe threats, thoſe formidable denunciations which the Goſpel thunders out againſt all unmortified carnal men, that horrid repreſentation of our even Chriſtians God, as he is ſtill under the Goſpel, (to all unreform'd, obdurate ſinners) *a conſuming fire*; and conſequently, what *a direful thing it is to fall into the hands of that living God:* and *knowing theſe terrors of the Lord we perſwade men*, ſaith the ſame Apoſtle. There is ſome rouzing oratory, ſome awakening rhetorick and eloquence in this alſo. And let me tell you, though it be but by the way, that I am not altogether of their opinion that think theſe terrors of the Lord are not fit arguments to work on regenerate men; that fear is too ſlaviſh a thing to remain in a Child of light, a Chriſtian. I confeſs my ſelf ſufficiently perſwaded that our Apoſtle made choice of no arguments but ſuch as were fit to be made uſe of by Chriſtians,

A Christians, and those terrors are more then once his chosen arguments, even to those that *had received the Kingdom that cannot be moved, Heb.* 12. 28. and are exhorted χάριν ἔχειν, *to have grace* to make use of that pretious talent received, (which supposes a gracious person) or possibly χάριν ἔχειν, *to be thankful* to this munificent Donour for this inestimable gift, yea and this duty raised to the highest pitch that a Christian is capable of, to *serving God* εὐαρέστως, whether that refer to the persons, and signifie *serving with all chearfulness* and alacrity and wel-pleasedness, or to
B God, as we render it, *serving him acceptably with reverence and godly fear*; you have still in this Apostle these terrors immediately annex'd to inforce this duty, *for our God is a consuming fire.* And so again you cannot but remember the advice of *working*, and *working out salvation*, and emphatically *our own salvation*, *with fear and trembling*; not onely with love and faith, but peculiarly *fear and trembling*, this trembling fit enough to accompany
C the Saint to Heaven gates, to Salvation it self: and therefore the ἀφόβως, *without fear*, in the 1. of *Luke*, which we ordinarily joyn with the λατρεύειν, as if we were thereby obliged *to serve him without fear*, is in ancient Copies and Editions joyn'd with the ῥυσθέντας, *that we being delivered without fear*, (*i. e.* without danger) *might serve him in holiness*, &c. And so I think 'tis a little clear that the *fear* which is so *cast out by perfect love*, that, as the *Apostle* saith, 1 *John* 4. 18. *there is no fear in love*, is not the
D fear of God's wrath, but of temporal dangers and persecutions: For so that *love* to Christ, if it be *perfect*, such as *Christ*'s was to us, Chap. 3. 16. (and is referred to again, Chap. 4. 17. *that as he is, so we should be in this world*) will make us content to adventure any thing for the beloved, even death it self, the most hugely vast formidable, (as 'tis there, τὰς ψυχὰς τιθέναι, *to lay down our lives* for Christ;) but sure not the displeasing of God, and torments of Hell; that were too prodigal an alms, too wild a *Romance*
E valour, would have too much of the modern point of honour for Saint *John* to prescribe, and so certainly is but mis-applied to this business. And so still I cannot but think it wisdom and sober piety in him that said, He would not leave his part in Hell (the benefit which he had from these terrors) for all the goods of this world; knowing how useful the flesh of the Viper was to cure his poison, the torments to check the temptations, the apprehension of the Calenture that attended to restrain from the pleasant but for-
F bidden fruits, that were always a soliciting his senses: and she that ran about the City (that *Novarnius* tells us of) with the brand of fire in one hand, and a bottle of water in the other, and said, *Her business was to set Heaven on fire with the one, and quench Hell-flames with the other, that there might be neither of them left, onely pure love to God to move or incite her piety*, had certainly a little

of the *flatus* thus to drive her, her ſpleen was ſomewhat ſwoln, or diſtemper'd, or, if one may gueſs by her appearing in the ſtreet, ſhe was a little too wild and aereal in her piety. But this by the way, as a conceſſion that there is (not onely *Love*, but) *Fear* alſo that may ſet men *a cleanſing*, as well as the *Promiſes* in the Text; the denuntiation of *Puniſhments* is as conſiderable an act of Chriſt's *Kingly office*, whereby he is to rule in our hearts *by faith*, as that of *propoſing Rewards*, that other act *of Regality*, *Rom.* 13. And the truth is, all's little enough to impreſſe the duty: and happy is he that hath this threefold cord, this threefold obligation, *paternal*, and both kinds of *regal*, each actually in force upon his Soul; and eternally happy, if either or all may effectually perform the work on him.

But then ſtill, if we obſerve diſtinguiſhingly, and exactly apply and proportion the arguments to the imperfect Chriſtian ſtate, you ſhall find that *Promiſes* are the moſt proper, congruous, agreeable argument, moſt apt and hopeful to doe the deed, to have the impreſſion upon the heart.

Fear is an argument, but to an ingenuous nature not altogether ſo appropriate.

Hope, the relative to *Promiſes*, is more *generous* then that, more noble, more worthy of the Chriſtian's breaſt, a perſon of ſo royal an extraction.

On the other ſide the *Love* of God, (for his own ſake) *Love* of his attributes and excellencies, that admirable, dazling, amazing beauty of his Divine Eſſence, O! 'tis a warming grace, infinitely melting and raviſhing to thoſe that have their hearts truly poſſeſs'd with it.

But is not this again a little above the proportion of the imperfect, inchoate, very moderate ſtate of the Chriſtian in this life? is it not a little more proportionable to that of the future viſion? The Chriſtian, you know, here is made up of two Contraries, the *fleſh* and *ſpirit*, *ὁ συνωμότης*, combin'd and yok'd together; and as the *Fear* may be too *degenerous* for the ſpirit, ſo the *Love* of ſo tranſcendent a ſpiritual object will be far too elevated and *generous* for the fleſh, 'tis not capable of ſo pure, Angelical a gueſt.

This of *Hope* is of a middle temper, and ſo a little more congruous and apportion'd to the middle ſtate, more ingenuous then *Fear*, and not ſo elevated as *Love*. Let Hell be ſet open wide upon us on one ſide, and it is apt to ſwallow us up with *horrour* and *deſpair*, and ſo that *Fear* may miſcarry and ruine us: Let the tranſcendent Excellencies of God be let looſe on us on the other ſide, and they ſwallow us up again in extaſie and amazement. When our Saviour comes into *Peter*'s Ship, clothed but with one ray of this infinite beauty, (the gracious miracle of the fiſh) poor creature! he falls down at *Jeſus*'s feet with a [*depart from me, for I am a ſinful*

A *ful man :*] and the Text gives the reaſon, For he was aſtoniſhed at ſuch a preſence of his. And you know what *Moſes* thought of ſeeing God's face, *ut videam & vivam!* he ſhould be never able to out-live it. And as the beholding and the preſence, ſo the high pitch of *Love* let in by that beholding, faſten'd on the divine luſtre, 'tis moſt-what too high for our earthly ſtate, even for the regenerate Chriſtian in this life. The beholding him in the reflexion and the dark beholding is that which in the Apoſtle's judgement
B is the richeſt portion we can aſpire to in this life; and that is the beholding him in his graces and in his promiſes, as *Hope* is but a glimpſe of *Viſion*: and thus we chearfully, and with delight to our very fleſh, expect that *glory which ſhall be reveal'd*; not which is revealed already, or if it were, would burn up and calcine this fleſh of ours, turn the *natural* into a *ſpiritual body*, could not conſiſt with ſuch-temper'd or conſtituted Tabernacles as now we carry about with us. And let that ſerve for the clearing the firſt ſtep
C in the gradation, that *Promiſes are a fit and proper argument to work upon our preſent ſtate, to ſet us a purifying.*

And, O that this might be our uſe of Promiſes! no flattering our ſelves into Hell with a claim of Heaven, but as a crain or engine to raiſe us from the depth, fetch us from the lees of ſin, and, like the Sun-beams on this earth of ours, to attract and force us up toward its region of purity; that as the *Philoſopher* in *Eunapius* was taller in his ſtudy, in time of ſpeculation, then at any
D other time, ſo this meditation and ſtudy of this part of the *Book of life*, the *Promiſes of Chriſt*, might be able to raiſe us above our ordinary pitch or ſtature, to rarefie, and ſo to cleanſe. *Having therefore theſe Promiſes, let*, &c.

2. Of all *Promiſes* the conditional are fitteſt for this turn, to oblige and engage us to purifying. 'Tis the property of conditional Promiſes, never to belong to any but thoſe that perform the condition. That which Chriſt requires of us in the great Indenture between him and us, as the homage to be perform'd to him
E on our part, be it never ſo ſlight and inconſiderable, never ſo deſpicable a pepper-corn, ſo pitifully unproportionable to the great rent he might require, or to the infinite treaſure of glory that he ſo makes over to us, that mite of obedience, of faith, of love, of purity, is yet moſt ſtrictly required by Chriſt, even now (under the ὁμοίωμα of the Goſpel) to be perform'd to him. The mercy and the pardon and the huge moderation of that
F Court, though it hath mollified the ſtrict Law into never ſo much Chancery, will not proceed further, and mollifie obedience into libertiniſm: It hath treaſures of mercy for thoſe who have not obey'd the Law in the ſtrictneſs of perfect un-ſinning obedience; the Evangelical righteouſneſs ſhall ſerve turn where the Legal is not to be had: but then ſtill there muſt be honeſt punctual pay-

ment of the Evangelical; and without that the Gospel is so far from being *Gospel*, message of mercy, embassie of Promises, that it is but an inhancement and accumulation of much sorer punishments on them that have sinn'd against that, *that have not obeyed the Gospel of Christ.* Our Saviour hath brought down the market, provided as easie bargains of bliss for us as could be imagin'd; but this being granted, you must not now phansie another farther second Saviour that must rid you of these easie gainful tasks, which the first in mere kindness and benignity to you hath required of you.

Be Heaven and the vision of God never so cheap a purchace, yet the νόμος πίστεως, the *Law* of *Faith*, of *Gospel*, is as that of the *Medes* and *Persians*, *that no unclean thing shall enter therein*; and that *without holiness* (ἁγιασμὸς, all one with the καθαρισμὸς in the Text) without that sincere, though never so imperfect, sanctification, *without cleansing*, *mortifying here*, *no man shall ever see the Lord.* Should any boisterous, unclean, unqualified invader, βιάζειν οὐρανὸν, break in on those sacred mansions, commit such riots, such burglary upon Heaven, Heaven must be unconsecrated by such violence, cease to be the palace of God, a place of purity, or of bliss. And if this be not an argument fit to impress this duty, the *necessity*, but withall the *ease*, of the performance, the no-Heaven without it hereafter, and yet the no-*grievance* by it here, if this be not an obligation to cleansing, I know not what may be counted such. He that hath taken down all the Promises of the Gospel, as absolute, unconditionate Promises, that sees his name written indeleble in the *Book of life*, I know not through what tube or perspective, and resolves that all the provocations and sacriledges and rebellions against Heaven shall never be able to resist his Nativity, to disturb his horoscope, to reverse his fatal destin'd bliss, may well be excused, if he be not over-hasty to cleanse or purifie.

'Tis an act of the most admirable power of the divine restraining, or preventing grace, that some men that do thus believe this doctrine of unconditional Promises, are yet restrain'd from making this so natural use of it, from running into all the riots in the world.

And certainly, 'tis as irrefragable a convincing testimony of man's free will to evil, even after his Reason and the Spirit of God have offer'd him never so many arguments to the contrary, that many men which believe the *conditionate Promises* do not yet set resolutely *a cleansing*, the obligation hereto from Reason being so direct and conclusive, that all the Devils in Hell cannot answer the force of it. Onely our stupid, undisciplin'd, absurd, illogical hearts have the skil to avoid it, running headlong and wilfully after the old impurities, even then when they are most fully without

A out all dubitancy resolv'd, that all the joys of Heaven are forfeited by this choice.

I have done with the second step in my gradation, *the special convincing energy of the conditional promises to enforce cleansing.*

Come we now to the third and last step in the gradation, the particularity of the [*these conditional promises*] in this Text, *Promises of God's receiving us upon our separating*, his being *our Father*, and we *His Sons and Daughters*, upon our *coming out*, &c.

B in the end of the former chapter.

God will not receive any uncleansed, polluted sinner, will not be a Father to any, be he never so importunate or confident in his κεφάλην ἀββᾶ, *will not own him to any degree of Sonship that doth not bodily set a purifying.*

'Twas a virulent objection and accusation of the Heathen *Celsus* against Christ, that *he called all Sinners to come unto him, Publicans, Harlots, all, and had an hospitable reception for such*; from

C whence his ignorance and malice was willing to conclude Christ's Church to be a Sanctuary for such uncleannesses, a kind of *Romulus*'s *Asylum*, to be filled onely with those Inhabitants which all other Religions had loath'd and vomited out. And 'twas *Zosimus*'s descant upon *Constantine*, that *he turn'd Christian, because he had committed those crimes for which no other Religion would admit expiation.* But *Origen* in his admirable Writings against

D that Heathen's objections makes a distinction of *Invitations*; *There is*, saith he, *the invitation of the Thief, and the invitation of the Physician: of the Thief, to get as many Companions; of the Physician, as many Patients as he can: the first to debauch the innocent, the second to recall the laps'd, to cure the diseased; the former to continue and confirm them in their former impure courses, the latter to purge out and to reform all their impurities.* And the latter onely was the interpretation and design of Christ's call, [*that of sinners to repentance*] the very language in this Text, the *Come out*

E *and be you separate, and touch not the unclean thing.* And so Christianity in *Zosimus*'s style, but another sense then what he design'd it, is δόξα πάσης ἁμαρτάδος ἀναιρετικὴ, *the strongest purgative in the world*, the Angel a hastening and leading out of *Sodom* with an *escape, fly for thy life, neither stay thou in all the plains*; and then, and not till then, κἀγὼ εἰσδέξομαι ὑμᾶς, *and I will receive you.*

And so still the peculiarity of *these promises*, *these* of our *being sons*, or our being *received*, hath a most perswasive quickening

F force toward the duty of purifying. Will any man be content to be that abject from God, that loathed, refuse, reprobated creature, such an one that all the prayers of all the Saints on earth, intercessions and suffrages of Martyrs and Angels in heaven, yea, the very gaping wounds and vocal bloud of Christ upon the Cross, I shall add, the minutely advocation and intercession of that glorified

rified Saviour at the right hand of his Father, cannot help to any tolerable reception at God's hands? Can you have fortifi'd your ſelf ſufficiently againſt that direful voice of the *Go ye curſed into everlaſting fire*; and not onely not God, but not the ſo-much-as *mountains or hills* willing or able to receive you into any tolerable degree of mercy, not one *Lazarus* with *one drop to cool the tip* of a flaming *tongue*, but onely the gaping inſatiable pit, that irreverſible abyſs of pollutions and of horror, that region of curſings and torments, of ſin and flames, the onely hoſpital to receive thee? If thou canſt think comfortably of this condition, be well pleaſed to venture all this for the inlarging of thy carnal fruitions one minute longer, and withall diſclaim the whole birthright of thy Chriſtendom, the dignity and inheritance of *ſons and daughters of the Lord Almighty*; if thou doſt not repent of thy long, tedious, prodigal march into the *Ægyptian* far Country, onely to accompany with Swine, and be fed with their κεράτια, to which the advantages of ſin are compared, (that wooden, unhealthy fruit of the *Carobe*, or *arbor Ceratonia*, as *Dioſcorides* and *Pliny* deſcribe that which we render *huſks* in the Goſpel;) if, I ſay, we can upon deliberation prefer this ſtarving and pining in the Herd before feaſting and being embraced in the Father's houſe, this portion of Swine before that of Sons, we have then a ſufficient fortification againſt this argument in this Text, a ſerious *ſuperſedeas* for purifying: but upon no cheaper condition then this can it be ſued out; you muſt give your ſelves up to the certain fire and brimſtone of *Sodom*, if you will ſtill continue in the impurities and burnings of *Sodom*; not the leaſt gleam of hopes upon any terms but thoſe of purifying; *Whoſoever hath this hope on him*, the *this*, that is, the conditional *hope* of *ſeeing* there, or here of being received by God, if it be ἐλπὶς ἐπ' αὐτῷ, *hope on God, he purifies himſelf*, ſaith St. *John*. If he do not purifie, 'tis either,

1. Not ſo much as ἐλπὶς, abſolute throwing off, diſclaiming all *hope*, perfect fury and deſpair; or, if he have any hopeful thought about him, 'tis

2. None of the ἐλπὶς ἄυτη, none of the rationable, grounded, conditional, but a flattering, fallacious, foundationleſs, becauſe unconditionate, hope, which the bigger it ſwells the more dangerous it proves; an Apoſteme or Tympany of hope, made up either of air or putrid humor: and then ἢ πλέον ἐλπίζωσι, ταυτῃ μᾶλλον κακῶς ἔχυσι, like the conſumptive Patient, the more he hopes the farther he is gone, the more deeply deſperate is his condition.

Or, 3. no ἐλπὶς ἐπ' αὐτῷ, hope on him, on God: 'Tis a dependance on ſome fatal chain, (ſome Necromantick trick, of believing thou ſhalt be ſaved, and thou ſhalt be ſaved) nay, on Satan himſelf, ſome reſponſe from his Oracle, that ἐγγαστρίμυθος, that wizard

A wizard fleſh within us, that hath thus bewitch'd us to its falſe pleaſures firſt, and then its fallacious hopes, the fatall'ſt, horrid'ſt condition in the world: you may excuſe the Preacher and the Apoſtle, if it carry them both into a kind of πάθος, an out-cry of love, and pity, and deſire, to prevent this unremediable ruine to which thou art poſting, to catch thee when thou art nodding thus dangerouſly, with a moſt affectionate, compaſſionate compellation of a [*dearly beloved*] *let us cleanſe.* Which brings me to the ſecond
B General, the *Addreſs*, adding ſomewhat of *earneſtneſs* and ſomewhat of *ſweetneſs* to the Exhortation, *Having therefore theſe Promiſes, dearly beloved.*

The Exhortation to *purifying, reforming, mortifying of ſins*, is an effect and expreſſion of the greateſt kindneſs, ſincereſt love, and tendereſt affection imaginable. You ſhall ſee this exemplified by the moſt earneſt *Lover* that ever was in the world. Will you believe the *holy Ghoſt? Greater love then this hath no man*
C *ſhewed, then to lay down his life for his friend.* Now our Saviour, you know, *laid down his life* (ſomewhat more then the life of a mere man, the life of the Θεάνθρωπος, that divine celeſtial Perſon) on purpoſe to fetch back this divine, but ſcorn'd, Purity into the world again: *He gave himſelf for us*, ſaith St. *Paul*, *that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people*, *Tit.* 2. laid down his life for that onely prize to which the Apoſtle here exhorts, this of *purifying*. You ſhall ſee
D it again, *Act.* 3. *ult. God having raiſed up his Son Jeſus, ſent him to bleſs us, in turning every one from his iniquities:* This *turning from iniquities*, the *purifying* in the Text, was the prime end and deſign of Chriſt's coming into the world, of all his glorious Offices, and the exerciſes of them, and that the moſt *bleſſed* work of mercy that could ever be meant to polluted Souls; this *turning* is there the interpretation of his *bleſſing* of us, [*to bleſs us in turning*, &c.] 'Twere ſuperfluous farther to aſſiſt this truth, in ſhew-
E ing you what an act of benefaction and mercy, of charity and real bleſſing it is, to contribute in any the ſmalleſt manner to the *mortifying of* any *ſin* in any: 'tis the reſcuing him from the moſt noiſome, miſerable, putrefied, piteous condition in the world. The plagues of *Ægypt*, the Frogs, and Flies, and Lice, and Locuſts of *Ægypt*, and the Murrein, and Death of the firſt-born, were but the imperfect emblems of theſe unclean hated Vermin in the Soul, that devour all the fruit and corn of the land, all the Chri-
F ſtian vertues and graces; deſpoil and depopulate all that is precious or valuable in it; and then what proud *Pharaoh* would not fall on his knees to *Moſes* to make uſe of his power with Heaven to deliver him from ſuch plagues as theſe?

And yet to ſee how quite contrary 'tis order'd in the world: God is fain to ſend ſuppliants to us, that we will but be content

to part with an impurity, that we will but endure ſo huge a bleſſedneſs. You know *we are Embaſſadors for Chriſt*, and what's the nature of an Embaſſage? why, ſetting up this impure unmortifi'd ſinner in a throne, (to have an *Embaſſie* addreſs'd to him is an argument of a Prince) and not onely men, but God himſelf, as it were, proſtrate before his foot-ſtool, the King of Heaven to this proud reigning ſinner on earth, to *beſeech him* but to part with theſe weapons of his hoſtility againſt God, theſe provoking impurities; *as though God did beſeech you by us*, (God himſelf becomes the ſuppliant, and then we Miniſters may very well be content with the imployment) *we pray you in Chriſt's ſtead, be ye reconciled unto God.* Thus through the whole Book of *Canticles* is the beloved Husband of his Church moſt paſſionately a wooing her to this duty, to this opening to him, giving him an admiſſion, all upon this ſcore, that he might come in to bleſs and purifie; and O what Rhetorick is beſtowed on her! far beyond the [*dearly beloved*] in this Text, *Open to me, my love, my dove, my undefiled, my fair one:* he calls her fair and undefiled on purpoſe that he may make her ſuch: and O that we had but that Saviour-like paſſion, that bleſſing kindneſs to our own poor periſhing Souls, ſome of thoſe bowels of love to our own bowels! That we have not is the greateſt defect of ſelf-love, the moſt contrary ſin againſt our grand fundamental principle, that of Self-preſervation, (which can combine with the devil for the undermining and ruining and ſubverting of whole Kingdoms, on that one commanding deſign of getting off the Croſs from off our own ſhoulders, on whomſoever it be laid, but cannot think fit to aſſiſt Heaven in purging out one refuſe impurity out of the Soul.) Yet ſhall I not on ſuch diſcouragements give it over as a forlorn impoſſible hope, but proceed one Stage farther on this errand, to the laſt General, the Exhortation it ſelf, καθαρίζωμεν ἑαυτὸς, &c. *Let us cleanſe our ſelves: 1. Cleanſe, 2. our ſelves, 3. us our ſelves:* the verb is active, the pronoun reciprocal, and the verb and pronoun both plural. And ſo beſide the duty it ſelf of *cleanſing*, two Circumſtances of this duty we muſt learn from hence: namely, 2. That it is the Chriſtian's task upon himſelf, this of *purifying*; then, 3. That it ought to be the common united deſign of all Chriſtians, the Apoſtle and people together, to aſſiſt one another in this work, this of *purifying.*

For the firſt, the duty it ſelf, καθαρίζωμεν, *cleanſe.* This is not the actual acquiring, but the motion and proficiency and tendency toward Purity.

And ſo there again you have two things:

1. *What this Purity is;*
2. *What this motion toward Purity.*

The

A The *Purity* is of two ſorts; the firſt oppoſed to *filth*, the ſecond to *mixture*: as the Wine is pure both when 'tis fetch'd off from the lees and dregs, and when 'tis not mingled with water. In the firſt notion, the *purifying* here is the *purging* out of carnality; in the ſecond, of *hypocriſie*: the firſt is *the clean heart* in *David*; the ſecond, the *right* or *ſincere*, ſingle or ſimple ſpirit: the firſt, from the *filthineſs* of the *fleſh*; the ſecond, of the *ſpirit*: and you will never be proſperous Alchymiſts, never get the Philoſo-
B pher's ſtone, never acquire the grand Chriſtian hope, if you miſcarry in either of theſe.

The firſt kind of Purity again, that of the *fleſh*, is two-fold, proportionable to the two fountains and ſources of carnality, ἐπιθυμία and θυμὸς, *luſt* and *rage*, that κακίης συνωρὶς, infernal pair, that hath ſo undermined the peace of Souls and Kingdoms.

Luſt, the common parent both to all fleſhly and all worldly deſire, to the *luſt* of the *fleſh* and the *luſt* of the *eye*: the *luſt* of
C the *fleſh* again, either the warm, or the moiſt carnality, the burnings of the incontinent, or the thirſts of the luxurious; that deluge of *fire* and *water* that had and ſhall have the honour to divide betwixt them the firſt and ſecond ruine of the world. And for the *luſt of the eye*, that cold drie piece of ſenſuality, that ſtrange kind of Epicuriſm, that mad raving paſſion after Stones and Minerals, the deifying of that forlorn Element which, ſaith *Ariſtotle*, μόνη κερτὸν ἐκ ἔιληφε, could never get any Advocate to
D plead for it, that which ſtruck *Moſes* into ſuch a paſſion, *Theſe people have committed a great ſin, have made them gods of gold*; This *love of the world and things of the world*, extravagant deſire, hot purſuit of ſuch cold embraces, (like the Embalmers in *Herodotus*, that had flames toward the chill'd earth, the Carkaſſes before them) this drie, juiceleſs ſin, is yet able to pollute and defame the Soul, as earth, you know, is as apt to foul and ſully as any thing; covetouſneſs is as irreconcileable with purity,
E as incontinence and intemperance, and all with the ἐπαγγελίας ταύτας, the *theſe Promiſes* in the Text.

So, in the ſecond place, for that of *Rage*, 'tis a fruitful teeming mother, which contains all the more ſublimate kinds of carnality, pride, and ambition, and all the generation of thoſe vipers, *Gal.* 5. 20. *Hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies, envyings, murthers, and the like*, all prime works of the fleſh, verſ. 19. though ſomewhat more volatile and aerial, *i. e.*
F have more of *Satan* and *Lucifer* in them then the other. Even he that but ſides in Religion, that makes that band of all charity and humility an engine of faction or pride, that ſaith, *I am of Paul*, &c. *is he not carnal?* 1 *Cor.* 3. 4. the moſt undoubted carnality in the world. A multitude of ſins there are under this one head able to beſpot a Man, a Nation, into a Leopard; and *thoſe ſpots*

are far from *being the ſpots of ſons*, reconcileable with the promiſes of this Text. But above all, one that pollutes in grain, that crimſon die, the guilt of Bloud, in which thoſe Souls that are roll'd (as every malicious, unpeaceable ſpirit certainly is, though he never had the courage to ſhed any) look ſo direful in God's ſight, that in compariſon with them the mire and mud of the baſeſt Swine may paſs for a tolerable beauty; the bloud of men, ſaith *Pſellus*, yielding a fume or nidour that the Devils (and ſure none but of their complexion and diet) are fed and fatten'd with: and *Maimonides* to the ſame purpoſe, that 'tis the food of Devils; that he that can feed on it is a gueſt על שלחן השדים *at the table of Devils*, and literally guilty of that which St. *Paul* mentions ſo ſadly, 1 *Cor.* 10. 20. *I would not that ye ſhould have fellowſhip with Devils*, partake of that *Cyclops* feaſt, prepar'd, like Hell, peculiarly for the Devil and his Angels, (thoſe great *Abaddons* and *Apollyons*) and cannot without injury and riot be ſnatch'd out of his hands, be ſwill'd and wallowed in by us; thoſe Θυέςδια δεῖπνα, (that were ſo ſcandalouſly charg'd on the Primitive Chriſtians, and coſt *Juſtin Martyr* and *Athenagoras* ſuch Apologies) their feaſting on one another's fleſh: which charge ſhould it be now reſumed and brought in by *Turks* or *Indians* againſt us Proteſtants, (as they ſay it is, but certainly will be, when it is told in *Gath* and *Askalon*) Good God! what ſhould we doe for an Apologiſt?

Come we then in the laſt place to the laſt degree of Purity, that which excludes Hypocriſie or mixture, the ſin which hath ſo died this Nation, given it an heir-apparency to all the Phariſees woes. Not onely that notion of Hypocriſie which in our ordinary ſpeech hath ingroſs'd the title, the vain-glorious publiſhing all our own acts of piety: O! that is but a puny degree of this ſin; I know not whether I ſhould not doe well to give it ſome good words in compariſon to its contrary, the deſiring to appear more impure, more impious then we are, (that groſs, confident, bold-fac'd devil, the far more dangerous of the two:) But, I ſay, the other more ſecret nice hypocriſie, the falſeneſs to God, taking in rivals into the heart, the partial, halting, mutilate obedience, that which keeps a reſerve for Satan, for Mammon, for my ſelf, when all ſhould be given up to God; but above all, that yet profounder piece, the Ægyptian Temple, a moſt glorious Fabrick moſt pitiouſly inhabited, nothing but Cats and Crocodiles within in ſtead of Gods; that of the painted *Sepulchre*, the noiſome, poiſonous ſecrecie under the lovelieſt diſguiſe, the Vault or Charnel-houſe of rottenneſs, of all the impurity in the world, (the deep-digg'd *Golgotha* and *Aceldama*) under the faireſt and moſt inviting inſcription; that Hiſtrionical piece of the Beaſts Tragedy, the couchant, but *ravening*, *Wolves under the Sheep's cloathing*,

A *cloathing*, the God brought in for the baſeſt ſervices, the impureſt contrivances in the world, and never pretended to or thought on till we had thoſe vile imployments for him. And this you will acknowledge ſufficiently inconſiſtent with the *purifying* in this Text, and ſo with the [*theſe Promiſes.*]

Having given you the ſeverals of this Purity by the contrary branches of the *Impurity*, we come now to the [καθαρίζειν,] the notion of *cleanſing* or *purifying*, that is here ſo vehemently re-
B quired of us: And that is not the having acquired this purity, having attained any perfection of this ſtate in either kind; but onely the being on the way, the conſtant motion and growth, a ſetting out, and progreſs and proficiency in it, a daily purging and rinſing of the Soul, that good innocent kind of ἡμεροβάπτισμα, that pardonable Phariſaiſm of aſſiduous waſhings; a daily ſlaughtering of the great defilers one after another, one day of execution for Luſt, another for Rage; one for the impurities of the Tongue,
C the oathes, the lies, the profanations, the blaſphemies, the noiſome unſavoury diſcourſes, (Bleſſed Lord, that this might but be the day of demoliſhing that *Babel* of ſtrange heathen languages, the leaſt degree of which is intolerable among Chriſtians!) another for the impurities of the Eye, and a whole Ocean of purgations little enough for that; but above all, an every-day care for the drying up the great fountain of Leproſie in the Heart. In a word, a firm ratifi'd reſolution of mortifying and crucifying, a de-
D voting and conſecrating all, and making as much ſpeed with them as we can. To that end, though the perfect Purity be not acquired, yet muſt theſe three eſſaies be made toward it, theſe three degrees of aſcent and proficiency obſerv'd.

1. Barring up the inlets, obſtructing the avenues againſt all future breakings in of the great polluters, the reſiſting all freſh temptations, (by the remembrance how dear they have formerly coſt our Souls, what flouds of tears, if we have done our
E duty, what a whole ſhop of purgatives to get out one ſpot ſo contracted) but eſpecially ſtopping the recurrence of the old profane polluted habits, that ὗς εἰς βόρβορον, the cleanſed *ſwine returned* to her old beloved *wallowing* again.

2. Our daily, minutely recourſe to that *digitus Dei*, *finger of God*, which alone, ſay the Jews, can cleanſe Lepers, with a *Lord, if thou wilt thou canſt make us clean*; thou canſt prepare new *Jordans* of Grace beyond all our Rivers of *Damaſcus*, new banks, new
F treaſures of Purity.

And then, 3. taking the ſeaſonable advice of the *Syrian* ſervants, going down and waſhing in that *Jordan*, acting upon our ſelves by the power of this grace, thus fitly co-operating with God to the utmoſt of our derivative ſtrength; not lying like Creeples on the bank when we have a *Bethesda* before us, which yet

will cleanſe none but thoſe that go into it. And that brings me to the former of the two circumſtances (belonging to this duty) denoted by the ἑαυτὸς, cleanſe our *ſelves*, *That it is the Chriſtian's task upon himſelf*, this of purifying; καθαρίζωμεν ἑαυτὸς, *let us cleanſe our ſelves.* A

'Tis the prerogative of the grace of Chriſt, that he that is vouchſafed his portion of that is thereby thus enabled to mortifie ſin, and advance toward purity; and it is the duty of all that are thus vouchſafed and dignified, to make uſe of that ſtrength to that end, *to purifie themſelves.* For as *Aquinas* obſerves out of *Ariſtotle*, that thoſe things are poſſible for us which are poſſible by our friends, ſo what we are enabled to doe by the grace of Chriſt, we are able to doe. He that is born of God is born an *Athleta* and Victor, the whole world is but a Pygmy before him: this is the privilege of that high deſcent, that be he the impotenteſt creature in the world conſidered in his natural, carnal, or moral principles, either as *born of blood, or of the will of the fleſh, or of the will of man*, he hath yet an acquiſition of a kind of omnipotence, from the derived communicated ſtrength of Chriſt, as he is born of God; ἰσχύω πάντα, *he can doe all things through Chriſt that ſtrengthens him.* God by his preventing and ſubſequent grace works in the Chriſtian to will and to doe merely of his good pleaſure of bounty; and then the exhortation belongs to that Chriſtian, to *work, and work out his own Salvation.* B C D

And were but the care and pains employed in the uſing and improving thoſe Talents which God hath given us, and calling to Heaven for ſupplies, which is miſ-ſpent and paultred away in pleading our impotencies, and diſabilities, and wants of grace, (that is, in *accuſing*, in the old Heathen ſtyle, God's illiberal dealing with his children, charging Heaven with all our failings) we might certainly reap better fruit of our time, be fairer proficients in this art of *purging*; and in the mean, may ſpend our ſpirits moſt profitably in calling and haſtening one another to this ſo poſſible, and withall ſo neceſſary, task: and that is the laſt particular, *That it ought to be the united deſign of all Chriſtians*, the Apoſtle and people together, to aid and aſſiſt one another in this work of *purifying*, by entreaties, by exhortations, by all the engagements of love and duty; καθαρίζωμεν ἑαυτὸς, *Let us cleanſe our ſelves.* E

The work, 'tis acknowledg'd, though poſſible to be gone through with in ſuch a meaſure as ſhall be ſure of acceptance, is yet of ſome more then ordinary difficulty. How long hath this poor Nation been about it? ſo many years in the Refiner's fire, in God's fornace for purifying, worn out and rent to pieces under the Fuller's ſope; and yet (God knows) as full of droſs and ſpots as ever, the poor Leper-kingdom thruſt out of the camp, (the Temple) F

A Temple) baniſh'd from the old privileges of the Iſraelite, the Oracle and the ſervice of God, God ſpitting in the face of it, in *Moſes*'s ſtyle (a kind of excommunicate ſtate) all on that charitable purpoſe, that it might be aſhamed and apply it ſelf to the Prieſt, to God for his purgatives; I ſhall adde, look'd upon, pray'd over by that Prieſt ſo many years together; and that cure ſtill as far from being perfected as ever, the leproſie ſpreading in the skin, the ſins multiplying under the Prieſt's inſpection, under God's rod; at the
B end of a ſeven years rinſing (not with ſope, but nitre) a thouſand times more odious ſpots, more provoking ſins, more helliſh impurities, then before, I remember what poor *Porphyry* was fain to doe in purſuit of purgatives, the ſame that *Saul* after the commiſſion of his ſin that rent the Kingdom from him, betake himſelf εἰς θεουργίαν καὶ γοητείαν, to magick and conjuring, make friends to the Devil to help purifie him. O that we, having met with luckier preſcriptions, (recipe's from Heaven, that would be ſure to prove
C ſucceſsful) would not betray all for want of applying them, that while it is called to day, while a poor ſpotted Kingdom lies a gaſping, the benefit of the laſt plunge, the φύσεως ἴπτασαι, might not be quite let ſlip, that this of *purifying*, the onely true expedient yet untried (whilſt all others are experimented to be but mere Empirical ſtate-mountebankery) might at length be thought on, proſecuted with ſome vigour, every man entring into the retirement of his own breaſt, there to ſearch and view the
D ſpotted patient, the plague, the leproſie of his own heart! and again, every man making his arts of cure as communicative and diffuſive, as charitable and Catholick as he can, that as *David* was raviſh'd with joy, when they ſaid unto him, *Let us go into the houſe of the Lord*, (that pleaſant news and ſpectacle, a conſpiration for Piety) ſo we for that onely errand that ſends us all to that houſe, the beginning and advancing of Purity; every man, like an *Iſraelite* in his flight from *Ægypt*, not onely going out in haſt, (a
E paſſeover toward purity) but alſo deſpoiling his *Ægyptian* neighbours, robbing one of his luſts, another of his detractions, one of his Atheiſtical oaths, another of his ſwiniſh exceſſes, one of his Infidel tremblings and baſeneſſes, another of his covetings and ambitions, his jewels of ſilver, and jewels of gold, and raiments, his moſt valued pretious ſins, (the curſes with which he hath cloathed himſelf as with a garment, and which would one day, if they were not ſnatch'd from him, come like ſcalding water into his bowels,
F and oyl into his bones) and ſo yet, if it be poſſible, come out a troup, a legion of naked Wraſtlers, a whole ſhole of *candidates* toward Purity. Till ſomewhat be done this way more then hitherto hath been done, Peace may hover over our heads, expreſs its willingneſs to light upon us; but, *ad candida tecta columbæ*, that dove will not enter or dwell where Purity hath not prepa-

red

red for her: or if ſhe ſhould ſo unlearn her own humour, 'twere danger ſhe would turn Vultur, that moſt deſirable bleſſing prove our fatall'ſt curſe, leave us in and to a ſtate of all impurities, to deprecate and curſe thoſe mercies that had betraied us to ſuch irreverſible miſeries. Lord, purge, Lord, cleanſe us; do thou break thoſe veſſels of ours that will not be purified; caſt us again into what fornace thou pleaſeſt, that we may at length leave our droſs, our filth behind us: and having uſed thine own methods toward this end, and purged our eyes to ſee that it is thou that haſt thought this neceſſary for us, that haſt of very mercy, very fidelity thus cauſed us to be troubled, work in us that purity here which may make us capable of that viſion, that peace, that fulneſs of ſanctity and glory hereafter: Which God of his infinite abyſs of Purity grant us all; To whom, with the Son, that Image of his Father's Purity, and the holy, ſanctifying, purifying Spirit, &c.

A B C D E F

THE

CHRIST and BARABBAS.

The VII. Sermon,

Preached in Lent at *Oxon*, *A.D.* 1643.

John 18. 40.
Not this Man, but Barabbas.

THis paſſage of Story not unagreeable to the time (every day of Lent being a προπαρασκευὴ to the Paſſion-week) hath much of the preſent humour of the World in it, whether we conſider it as an act of Cenſure, or as an act of Choice: both theſe it is here in the Jewes.

D 1. An Act of popular Cenſure, *i. e.* moſt perfect injuſtice, very favourable to the Robber, and very ſevere to Chriſt; *Barabbas* may be releas'd, the vileſt wretch in the world, one that was attach'd for *robbery*, and for *inſurrection*, may become the peoples Favourite, be pitied and pleaded for, and abſolutely pardon'd: *dat veniam corvis*, the blackeſt Devils in Hell ſhall paſſe E without any of our malice, our indignation, our animoſities; but an *innocent* Chriſt, or any of his making, one that comes from Heaven to us, upon errands of holineſſe, of reformation, that by authority of his doctrine and example would put vice out of countenance, diſcover our follies, or reproach our madneſſes, and in the Wiſemans phraſe, *upbraid our ways, and reprove our thoughts*, he that hath

no ſins to qualifie him for our acquaintance, no oaths, no ribaldry to make him good company, none of the compliances or vices of the times to commend him to our friendſhip, at leaſt to our pardon, none of that new kind of popularity of being as debauch'd and profeſtly vitious as other men, ſhall be ſuſpected, and feared, and hated, the moſt odious unpardonable, unſufferable neighbour, *grievous unto us even to behold, Wiſd.* 2. 15. Innocence is become the moſt uncomly degenerous quality, vertue the moſt envious, cenſorious thing; the not being ſo neer Hell as other men, the moſt ridiculous ſcrupuloſity, and folly in the world. And the miſery of it is, there is no diſcourſing, no reaſoning this humour out of us, they had cried once before, and the croſſing doth but more enflame them; the charm, that ſhould have exerciz'd, doth but enrage the evill ſpirit, *Then cried they all again, ſaying, Not this man, but* Barabbas.

But beſide this, I told you, theſe words might be taken in another notion, and under that it is that we are reſolved to handle them, as an act of the *Jewes choice*, of their abſolute inconditionate decree, their *loving* of *Barabbas*, and *hating* of *Jeſus*, not before they had done either good or evill, but after one had done all the evil, t'other all the good imaginable; then hating the *Jacob*, and loving the *Eſau*; electing the *Robber*, and rejecting the *Saviour*; the *Barabbas* becomes a *Barabbas* indeed, according to the origination of the name, a ſon of a father, a beloved ſon in whom *they* are well pleaſed, a choſen veſſel of their honour, and *Chriſt* the onely refuſe veſſell of diſhonour, the onely unamiable, undeſirable, formleſſe, beautileſſe reprobate in the maſs: *Non hunc, ſed Barabbam, Not this man*, &c.

In the words under the notion of the *Choice*, you may pleaſe to take notice of theſe ſeverals:

1. A Competition precedaneous to this Choice, preſumed here, but expreſs'd in Saint *Mat.* τίνα θέλετε ἀπὸ τῶν δύο, *which of the two will ye*, &c.

2. The Competitors, *Barabbas* and *Chriſt*.

3. The Choice it ſelf, not onely preferring one before t'other, *non hunc ſed*, but 1. abſolutely rejecting of one, *non hunc*, not this man, and then by way of neceſſary refuge pitching upon t'other; *non hunc, ſed Barabbam, Not this man, but Barabbas.*

And of theſe in this order.

And 1. of the firſt, That there is a Competition, before what the Competitors are, or what the Choice.

1. I ſay that there is a Competition, a canvaſſe, or plying, before we come to chooſe any thing; This is a truth moſt conſtantly obſervable, in all which we are moſt concern'd in, in that tranſcendent intereſt, the buſineſſe of our ſouls. Were there but one object repreſented to the faculty, one Chriſt, one holineſſe, one ſalvation,

A vation, the receiving him would be any thing rather then Choice; Chance it might be, or Neceſſity it might be; Chance it might be, that ſuch a thing had the luck to come firſt, to prepoſſeſs and foreſtall us, to get our favour when there was no body elſe to ſue for it; and indeed he that ſhould be godly, or Chriſtian on ſuch a felicity as this, thorow ignorance onely, or non-repreſentation of the contrary, he that ſhould give his voice unto Chriſt, becauſe there was no body elſe to canvaſs for it, that if *Mahomet* had plied him firſt, would have had as much faith for the Alchoran, as he hath now for the Bible, been as zealous for a carnal, ſenſual, as now for
B a pure ſpiritual Paradiſe; he that if he had been born of Heathen Parents, or put out to nurſe to an Indian, would have ſuck'd in as much of Gentiliſm, as by this civil Engliſh education he hath attain'd to of the true Religion, that hath no *Superſedeas*, no fortification againſt worſhipping of Sun and Moon, poſting from one Heathen Shrine (as now from one Sermon) to another, but onely that Chriſtianity beſpake him earlieſt, that Idolatry was not at leiſure to crave his favour, when Proteſtancy got it, is I confeſs, a Chriſtian, he may thank his Stars for it, *Planetarius Sanctus*, a Saint, but ſuch an one as a Jew would have been, might he have been a
C Changling ſtollen into that cradle, or the moſt barbarous *Chinai*-Infidel, had he had (as he of old, *fortunam Cæſaris*, ſo) *fortunam Chriſtiani*, the Chriſtians fortune to have tutor'd him: And ſo for vertue and ſinleſneſs alſo, he in whom 'tis not conſcience, but baſhfulneſs, and ignorance of vice, that abſtains onely from uncreditable or unfaſhionable, from branded or diſuſed ſins, ſwears not, onely becauſe he hath not learnt the art of it, hath not yet gotten into the Court, or into the Army, the ſchools where that skill is taught, the ſhops where thoſe reverſt thunderbolts, ſo tempeſtuouſly ſhot againſt Heaven, are forg'd, he that is no Drunkard, no
D Adulterer, no Malicious perſon, onely *quia nemo*, becauſe he hath no company to debauch, no ſtrength to maintain, no injury to provoke the uncommitted ſin; is all this while but a child of Fate, born under a benign Aſpect, more lucky, but not more innocent, more fortunate, but not more vertuous then other men.

Again, if there were no Competition, as it might be Chance, ſo it might be Neceſſity too; Thou art fain to be vertuous, becauſe thou canſt be nothing elſe, goodneſs muſt go for thy refuge, but not thy choice, were there no rival ſin, no competitor luſt to pretend for thee.

E 'Tis therefore not onely an act of *wiſdom*, but of *goodneſs* too, obſervable in Gods wonderful diſpenſation of things under the Goſpel, to leave the Chriſtian, ἐν μεθορίῳ, in the confines of two moſt diſtant people, improvable into good, and capable of evil, like *Eraſmus*'s Picture at *Rome*, or that vulgar Lie of *Mahomet's* Tomb at *Aleppo* betwixt two Load-ſtones, ἀμφισβήτημα θεῦ καὶ δαιμόνων, as *Syneſius* calls

it, a ſtake between God on one ſide, and all the Devils in Hell on t'other, made up of a *Canaanite* and an *Iſraelite*, a law in the *members*, as well as a law in the *mind*, or as * *Antonius*, πείσεις ἐν μορίοις, perſwaſions in the members, many Topicks of Rhetorick, many ſtrong Allectives to evil in the lower carnal part of the man, as well as invitations and obligations to good in the upper and ſpiritual. Thus did God think fit to diſpoſe it, even in Paradiſe it ſelf, the fleſh tempted with carnal objects even before the firſt ſin had diſordered that fleſh; A Palate for the ſweetneſs of the Apple to pleaſe, and an Eye for the beauty to invite, as well as an upper Maſculine faculty, a Reaſon for commands to awe, and threats to deter; yea, and it ſeems in Heaven it ſelf, and the Angels there, where is no fleſh and bloud, that *officina cupidinum*, ſhop or workhouſe of deſires, yet even there, is an inlet for Ambition, though not for Luſt, a liableneſs to the *filthineſs of the ſpirit*, though not of *the fleſh*, or elſe *Lucifer* had ſtill ſtood Favourite, could never have forfeited that ſtate of bliſs. And ſo 'tis ever ſince in this inferiour Orbe of ours, *Behold! I ſet before thee life and death, bleſſing and curſing*, on one ſide all the joyes of Heaven to raviſh and enrap thee, the mercies of Chriſt *to draw thee with the cords of a man, with the bands of love*, to force and violence thy love by loving thee firſt, by ſetting thee a copy of that heavenly paſſion to tranſcribe, but then withall *death* in the other ſcale, death which it ſeems hath ſomething amiable in it too, it would not be ſo courted elſe, a πορφύρα τῆ σκότους, as *Macarius* ſtyles it, a gallantry of Hell, a purple garment of darkneſs, that ſuch ſholes of men, and I tremble to think and ſay, ſo large a quantity of baptized Chriſtians are ſo ambitious of, ſell all that's comfortable and valuable in this life to purchaſe it: And were there not both theſe ſet before us by God, *life* on one ſide, and *death* on t'other, *bleſſing* on one ſide, and *curſing* on t'other, a double canvaſſe for thy ſoul, a rivalry, a competition, and ſomewhat on both ſides amiable to ſomewhat in thee, *life* to the immortal, *death* to the periſhing part of thee, *bleſſing* to the rational divine, *curſing* to the bedlam brutiſh part of thee, the man of God could not go on, as he doth in that place, *Deut.* 30. 19. *therefore chuſe life that thou and thy ſons may live.* Were there but one in our reach, 'twere *neceſſity* ſtill and not *choice*, and that moſt abſolutely deſtructive of all judgment to come; Hell might be our Fate, but not our Wages, our Deſtiny, but not our Reward, and Heaven any thing more truly then a *Crown of righteouſneſs*.

A piece of the Philoſopher there hath been a long while in the world, that hath had a great ſtroke in debauching the Divine, that the Underſtanding doth *neceſſarily* and *irreſiſtibly* move the Will, that whatever hath once paſſed the *judicium practicum*, got not

* πρὸς ἑαυτ.

A not onely the assent of the Judgment that 'tis true, but the allowance also that 'tis good and fit to be chosen, cannot chuse but be desired and prosecuted by the Will: From whence the Divine subsumes, that where Faith is once entered, though that but a Speculative (I wish it were not sometimes but a Phantastical) Faith, there Works must and will infallibly follow. I confess it were admirable news if this were true if all that *knew these things* were sure *to doe them*, if there were no such thing possible as Sin against Light, Sin against Gospel, Sin against Conscience; if the lives of Believers could not prove infidel, the actions of those that acknowledge God,
B that make no doubt of the truth of Christianity, could not avoid or escape being Godlike and Christian, if 'twere but a flush of S. *Augustine*'s wit, that the wicked Infidel believes contrary to Faith, the wicked Believer lives contrary to it: There were then but one care left a Christian, to be catechiz'd aright, which the Solifidian calls Faith; or to be confident of his own Election, which the Fiduciary calls *Faith*; and then *Quis separabit?* any thing else will be wrought in me by Christ, or that any thing else will be unnecessary to be wrought. Instead of this Pagan Principle that ties up all in the chains of inevitable Fate, if it be examin'd, give me leave to men-
C to you one Aphorism of Christian Philosophy, which is but the interpretation of the *competition* that now I speak of; That the Will is no more necessitated to obey the suggestions of Reason then of the Sensual Appetite, of the upper then the lower Soul, that 'tis an indifferent middle Faculty, able to chuse the *evil* and refuse the *good*, or (to satisfie the Philosophers importunity, which resolves it impossible to chuse the *evil*, unless under the appearance of *good*, you may take it in a clearer notion) able to chuse the pleasant and refuse the honest, to chuse the sensual carnal, and refuse the intel-
D lectual spiritual good. And that you may see the ground of this, observe that the whole Man is made up of three parts, *Spirit*, *Soul*, and *Body*.

1. The *Body* or *Flesh* lusting against the *Spirit*. And 2. the *Spirit* again lusting against the *Flesh*. Those two Extremes perfectly contrary one to the other in their appetites, and therefore called by the Ancients ἄρρεν, & θῆλυ, one the Masculine, t'other the Feminine part; one the Monarch in the soul, t'other the ὁ δῆμος, or Commonalty; one the παιδαγωγὸς, the Master, t'other the παιδίον or Child; one the Θεὸς ἐν ἡμῖν, the voice and image of God in us, t'other the θηρία, the beastial part; one the Man, t'other the
E τετράποδα, the four-footed creatures in us. And these are contrary the one to the other, so that you cannot doe, or, as the Greek, ἵνα μὴ ποιῆτε, so that you doe not, this is a consequent of that Contrariety, you doe not the thing that you would; *i.e.* perhaps perfectly, purely without some tack or mixture; however I am sure, not quietly, stilly, without some opposition of the other.

And then comes in in the third place, ψυχὴ, the *Soul*, the Elective Faculty, *i. e.* the Will betwixt them, courted and sollicited by both, as that which hath the determining casting voice; if the Beast can carry it, if the Sensual suggestions get the consent of the Will, obtain the embrace, have its carnal proposals yielded to; then in the Apostles phrase *lust conceives*, and within a while proceeds from *consent* to *act*, bringeth forth sin; but when the *Spirit* prevails, when the Reason, the Conscience, the God within thee, is allowed to be heard, when that chaste, sober, matronly Spouse gets the embraces, the consent of the Will; then *the Spirit conceives*, and from thence spring all the καρποὶ πνεύματος, which the Scripture speaks of, *the fruits and productions of the Spirit.* You see now the competition, the constant importunities and sollicitations, the rivalry for thy soul, not an action of moment or importance in thy life but the house is divided about it, the *spirit* for one way and the *flesh* for another, and that that prevails, *i. e.* gets the Will of its side, denominates the action, and the action frequently and indulgently reiterated, denominates thee either *flesh* or *spirit*, either captive to the law of sin, or obedient to the commands and dictates of Christ, a carnal sinner, or a spiritual disciple.

And then my brethren by way of Use;

1. You see the answer to that hard probleme, What is the reason and ground of the infinitenesse of those punishments that await sinners in another world: Here you have the oyl that maintains that accursed Vestall fire, so much beyond *Tulliola*'s or *Pallas*'s Lamp in *Lycetus*, burning so many Ages under ground and not consumed; I mean, this competition in this Text (the τίνα θέλητε ἐκ τῶν δύο, which of the two infinites will you) and that other we mention'd of *life and death, blessing and cursing*, set before us by God, the leaving to our option whether of the two infinites we will have; This, and nothing but this hath made it most perfectly reasonable, that *Despisers* should *perish* eternally, that he that will contemn immortall life, that τὴν ἐν χερσὶν αἰῶνα, as *Clemens* Saint *Pauls* contemporary calls it, that *eternity put into our hands by Christ*, and make his deliberate covenant with death, that his immortall part may die eternally, should be thought worthy, as the Book of *Wisd.* hath it, to *take his portion* or part *with it.* And then,

2. O how much the more care, and caution, and vigilance will it require at our hands to keep guard over that one faculty, that spring of life and death, that fountain of sweet and poysonous water, that of chusing or rejecting, willing or nilling; never to dispense those favours loosly or prodigally, never to deny them rashly or unadvisedly, but upon all the mature deliberation in the world! *Keep thy heart with all diligence*, the heart this principle of action, keep it *above all keeping, for out of it are the issues of life*, *Prov.* 4. 23. That *when I would do good, evill is present with me*, temptations of the carnall

A nall appetite to the contrary, it matters little, ſo I hold off my conſent, reſiſt their importunity; and that all the Devils in Hell are a whiſpering blaſphemy within me, it matters as little, ſo I reject the ſuggeſtions; Reſiſt, and he ſhall flie; that he is looſe to tempt, this is my infelicity perhaps, but not my guilt, I and that miſhap improved into a bleſſing, ἀφορμὴν σκόλοψ, this tempter a kind of donative of Heaven, to buſie my patience, and exerciſe my vigilance, to ſet out my Chriſtian valour, to make me capable of the victory firſt, and then the crown; the Nations left *to prove Iſrael*, *Jud.* 3. 1. yea and to *teach them warre*, *verſe.* 2. at leaſt *ſuch as before knew nothing*
B *thereof*. Onely be ſure that thoſe Nations get not the upper hand, to that purpoſe that they be not pamper'd and fed too high, till they grow petulant and unruly, that this *jumentum hominis*, as S. *Ferome* calls it, this Aſſe, or beaſt-part of the man prove not the Rider's Maſter: this is the greateſt danger firſt, and then reproach in the world, which you will more diſcern if you proceed from the competition to the Competitors, and conſider who they are, in us ſpirit and fleſh, God and Devil, as in the Jews *Barabbas* and *Chriſt*, my ſecond particular.

C 'Tis none of the leaſt of Gods mercies among his diſpenſations of providence, that the competition falls to be betwixt ſuch perſons ſo acknowledgedly diſtant, and hugely contrary, a *Chriſt* and a *Barabbas*, the one ſo pretious, and the other ſo vile, *the Prince of peace*, and the *Author of an Inſurrection*, a σωτὴρ and an ἀπολλύων, *a Saviour* and *a Deſtroyer*; had it been betwixt a *Chriſt* and a *Nicodemus*, a Carpenters Sonne, and a *Rabbi* or Ruler in *Iſrael*, the choice might have been more difficult, or the miſtake more pardonable; But *ſo God loved the world*, ſuch were the riches of his goodneſſe to an infatuated rebellious people, he ſets before them a beautifull Chriſt
D and an odious foyle to make him more beautifull, to make it impoſſible for them to be ſo mad, as to refuſe and finally to reject Chriſt, that was on ſuch grounds, and in ſuch company a ſuing and importuning for their favour; none but a *Barabbas* to pretend againſt him, that that notion had of him might ſerve inſtead of the *fiſhes gall* to recover the *blind Tobits ſight*, help the blindeſt naturall man to diſcerne ſomewhat tolerable, if not deſirable in the Chriſt, that in ſo poor a choice, an undervalued, prejudg'd, ſcandalous *Jeſus* might have leave to be conſidered, and owe a preferment *alienis vitiis* to the faults of the other, though not *virtutibus ſuis* to any thing amiable or eſteemable in himſelf. The ſame œconomy you may ge-
E nerally obſerve even from the firſt of Paradiſe to this day; When our firſt Parents were the prize, the Competitors were of ſomewhat a diſtant making, God and the Serpent, not the King of Heaven and one of his chief Courtiers, God and an Archangel of light, but God and a damned Spirit, a black Prince, and he but in very homely diſguiſe, but of a Serpent, which though he were then

τελεόποδα, as *Cedrenus* out of ſome of the Antients will have it, ſomewhat a taller and goodlier creature, then now the Serpent is, that his Legs be cut off, yet the Text ſaith, a *beaſt* for all that, I and that beaſt branded for *craft*, infamous for the *ſubtilſt* creature, and ſo not likely to prove the moſt *honeſt* and ſolicitous of their good; and this cunning *Pytho* had made friends to ſpeak, contrary to his kind, there was ſure ſome ſorcery in that, and all this, one would think, was enough to have added authority to God by ſuch a prejudg'd Competitor. And juſt ſo was it to the Iſraelites at their coming out of *Ægypt*, God and a cruel *Pharaoh*, a Deliverer and a Tyrant, one to have them Slaves in *Ægypt*, t'other to have them Princes in *Canaan*; a ſufficient inequality betwixt the Pretenders, that it might be impoſſible for any to prefer the Onions and the Garlick before the Manna and the Kingdome. After 'twas betwixt God and a golden Calfe, a Calfe ſtill, no very honourable creature, though 'twere of gold: and anon betwixt God and a brazen Serpent, Serpent and brazen too, neither form, nor metall to commend it; and all along through the heathen world the competition was yet more unequall, betwixt the God of Heaven, and Wood and Stone of the Earth, the moſt glorious Creator, and vileſt Creature, nay the piece of Wood, as the Prophet ſets it, that was not fit for any uſe, not ſo much as to be burnt, *the very refuſe of the refuſe* is the thing the Idol was made of, and none but that Idol thought fit to be a Competitor with God for the adoration. If you look back to *Judæa* again, at the time of the great competition for the hearts of *Iſrael* betwixt *Rehoboam* and *Jeroboam*, it was ſtill of the ſame making, betwixt a Kings ſon, and a Servant, a right Heir and a cunning Seducer, a kind of Serpent again, yes and betwixt the glorious Temple of *Jeruſalem* on one ſide, and the upſtart *Dan* and *Bethel* on t'other; the high Prieſt on one ſide, and the baſeſt of the People on the t'other, betwixt the Calves at that *Dan* and the Cherubims at that *Jeruſalem*, and ſo ſtill there was advantage enough, one would think, on Gods ſide, againſt ſuch Competitors; And if we look now abroad into the moſt idoliz'd adored *Diana's*, the ſins that get all the cuſtome away from Chriſt, the only rivals with him for our ſouls, we ſhall find them but little advanc'd above that old pitch, little lovelier then the Serpent, juſt ſuch are our craſts, our unſanctified counſels, our wily artifices, that have nothing but Serpent in their compoſition, little honourabler then the Calfe, juſt ſuch are our Gods of gold, which I cannot mention, but in *Moſes* paſſion, *O this people have committed a great ſin, have made them Gods of gold!* all *piety* transform'd and contracted into the worſhip of that own ſhrine, our *gaine* the onely *godlineſſe* we can hear of: and then a multitude more, of a yet viler making, fit only for a competition with that knotty refuſe piece of wood of which the Idol was made: the more ſhame they ſhould outvie a moſt glorious God, a Chriſt, that

A B G D E

A that if he had nothing in his life amiable, yet hath died for us, and ſo hath dearly purchas'd a title to our love, yea and a bleſſed Spirit, come down on purpoſe to ſublime our judicative faculty, to convince the world of the unreaſonableneſs of ſin; yea and a poor thirſty panting ſoul (which hath ſome reaſon to expect kindneſs from us) a heaven and an immortall bliſſe.

Conſider but a few of that glittering train of reigning ſins in this our Land, in this my Auditory, and be aſtoniſhed O Earth, that they ſhould ever be received in competition with Chriſt. The oaths that all the importunity of our weekly Sermons turn'd into Satyrs
B againſt that ſin, cannot either ſteal or beg from us, what gain or profit do they afford us? which of our ſenſes do they entertain, which of our faculties doe they court? an empty profitleſſe temptationleſſe ſin, ſenſuality only to the devil-part in us, fumed out of hell into our mouths in a kind of hypocondriacal fit, an affront to that ſtrict command of Chriſt, his *ego autem* to his diſciples, *but I ſay unto you*, Chriſtians, *ſwear not at all*: the beſt quality that it can pretend to, is that that *Hierocles* of old mentions with indignation, πρὸς ἀναπλήρωσιν λόγου, to fill up the vacuities of the ſpeech, to expreſſe and man a rage, *i. e.* to act a mad man the more perfectly. And of him
C that hath in his time ſworn over all the hairs of his head, I would ſtill ask but this own queſtion, τίνα τότε καρπὸν, *what fruit had he then of this ſin*, (then when it was full in his mouth, a ſwelling his cheeks) *whereof he is now aſhamed*, cannot chuſe but bluſh, his ears glow, or be in ſome pain till I have done ſpeaking of it: and yet beyond this, the end of thoſe things is death, a ſeveral fiend in hell muſt ſadly to come, the payment of every of thoſe gainleſſe oaths. It were but a ψυχεὶν, or cold addreſſe to this kind of ſinner, to beſpeak him in that expoſtulating ſtile; *what advantageth it to gain the whole world and loſe his own ſoul?* 'twere more to this purpoſe
D to demand, what *advantageth it him to gain* not one atome, or moſt diminutive part of the *world*, not the leaſt acquiſition of any thing deſireable even to the carnall man, ſatisfactory to any part of his appetite, ſave that in a manner Platonick, deſigneleſſe love of ſinning, and ruining his own ſoul, and yet to doe that as ſure, as if he had Satans *totum hoc*, his whole Exchequer of wealth and honour in exchange for it? I ſhall rather adde, *what ſhall* that man *give in exchange for his ſoul* to get it back again, which he hath parted with ſo cheap without any barter, ſold it for nought and taken no mony for it, in the Pſalmiſts phraſe, and now cannot *redeem* it with all his pa-
E trimony? 'Twould grieve one, I confeſſe, that did but weigh this ſin in this ballance, and obſerve the *Tekel* in the wall over againſt it, how light and kexy and impertinent a ſin this is, to heare that any body ſhould be damn'd for it in another world, part with ſuch treaſures for ſuch trifles, make ſuch African voyages, carry out the ſubſtantiall commodities of a good land, and return with a fraight of

of toies or monſters, pay ſo hugely dear for ſuch perfect nothings; and yet 'twould grieve one more, that this ſin ſhould glitter in a Proteſtant Court, become part of the gallantry and civility of the place, I and defame and curſe our Armies, that the improſperouſneſſe, ruine, perhaps παναλωθεία, of a whole Kingdome ſhould be imputable to one ſuch ſin, and all our prayers to Heaven for you, be outſounded and drown'd with that moſt contrary eloquence. 'Twere the juſteſt thing in the world, that he, that upon my preſent inſtance, (this more then δευτέρα νουθεσία, ſecond admonition) will not now vow to part forever with this one ſin, ſo threatful to his Soveraigne, his Country, his own ſoul, to the hoſts gone forth againſt the enemy, to all that is or ſhould be pretious to him, and ſo abſolutely gainleſſe to himſelf in his vileſt capacity, even as a ſenſual brute, ſhould never be admitted within theſe dores againe, never be preach'd to more, never be conſider'd as a Chriſtian ſo much as in profeſſion, that will part with his true Chriſt or Jeſus, rather then with the names of them to blaſpheme by; That he ſhould be delivered up to Satan, as the primitive Offenders were, βασανίζεσθαι, to be corporally tormented by him, εἰς ὄλεθρον σαρκός, to the tearing that foule tongue, that noyſome piece of fleſh out of his mouth, that by that means at leaſt, παιδευθῶσι μὴ βλασφημεῖν, he may be diſciplin'd or taught not to blaſpheme.

Will you look into another ſin (a time of humiliation may be an excuſe for the digreſſion) that of uncleanneſſe, whether of the eye, the libidinous look, that men are ſo hardly perſwaded to believe to be a ſin, (*i. e.* in effect that Chriſt forbade any thing under that phraſe of *looking on a Woman to luſt*) or whether that of the *tongue* that *oris ſtuprum*, unſavoury diſcourſe, rotten, putrid, noyſome converſation, which makes it ſo abſurd for that man ever to pray, (to bleſſe God in the Church with that part that was ſo polluted in the Chamber) or whether the groſſer ſin, the making *the members of Chriſt members of a Harlot*, (meant by the Apoſtle as an huge expreſſion, members of a Swine, a Toad, had been nothing to it) what is this, but a *Barabbas* ſtill, a Robber in competition with *Chriſt* for that *body*, which is, ſaith the Apoſtle, *for the Lord, and not for fornication*, 1 *Cor.* 6. 13. A vile infamous crime, that ſtaies not for the moſt part for its hell, its puniſhment in another world, meets with its *Limbo*, its *Tophet* here, torments and curſes enough in this life, if they might have leave to be conſider'd.

'Tis worth obſerving in the New Teſtament, that the name of *Idolatry*, not often mention'd there, doth moſt times very probably denote this ſin of *uncleanneſs* or *carnality*; the obſervation might be made good at large, if 'twere now ſeaſonable; and I would to God my auditory would be perſwaded, thus to *keep themſelves from Idols*, to flie from this kind of idolatry, that mens natures have a thouſand times more temptations to, then that other ſin that bears the envy of

A of all our misery, the Idolatry that the *sacrilegious* so disclaim at: believe me, there is not a sin more incompetible with the Gospel-mercy, a more unreconcileable rival of all godliness, a greater waster of conscience, griever and quencher of the Spirit, a more perfect piece of Atheism, and Heathenism, be it the faireſt outside Christian, nor withall a greater blasting and curse to a Nation, an Army, a Garrison town, then the permission of this one sin, the voice of it crying to Heaven, as loud as *Sodom*, *for fire from Heaven*, for judgment upon the place. Remember the fierce judgment in *Shittim*, *Numb.*25. upon the peoples joyning to *Baal Peor*, that filthy hea-
B thenish Idol, expounded ver.1. by committing whoredom with the daughters of *Moab*; the heads of the people, remember that, the heads of the people, the principal men in *Israel*, either becauſe they were most guilty, or becauſe the matter required such an expiation, must be *hang'd up againſt the Sun*, that the anger of the Lord might be turned away from *Israel*, (and I believe 'twould pose a man to give any reason why this sin (of *adultery* at least) in this Land, as well as *stealing* of a trifle, should not be awarded in the style of that text with *hanging up againſt the Sun*) and the command there is to them in place of Judicature to see the execution of the Law against them,
C *Slay you every one his men*, ver. 5. But this is a Judaical outdated punishment among us, and it hath been the cunning of Satan that it should be so, who having prosper'd so far for his Clients, would not be quiet till he had gotten all kind of restraint or discouragement of this sin to be so too, till he had made the foulest incest a far cheaper sin and safer possession, then the practice of some Christian vertues; nay, which is observable to the lasting shame of this Land, till the injur'd man thus despoiled and robbed by the Adulterer, be made, by a kind of national custom, the onely infamous person, and the *Barabbas* that robb'd him punish'd onely with that curse in the Go-
D spel, of having *all men speak well of him*. O what is this, but as the Psalmist saith, *to bleſs them whom God abhors*, or as the Prophet, *Mal.*3.14. *And now we call the proud, happy; and they that work wickedneſs, are ſet up!* Believe it, one or two such ponderous guilts as these are able to keep the justest cause from bwoying up it self, and our ferventest prayers from their πολὺ ἰσχύς, from working any saving miracles upon a Land.

I wish there were now no more *Barabbas*'s amongst us, a canvassing against Christ, but I must not flatter you with so short a catalogue; Look on your indevotion, that heartless zealless behaviour
E in this very house of God. Your Hearing, which is mostly the faireſt part of you, what is it but as of a Rhetor at a Desk, to commend or dislike, the same which you have as well for the Stage as the Pulpit, a *Plaudite* or an *Hiſs*; and for that other of Prayer, though it be for those blessings of peace, of safety, the *Shalom* that many men have more devotion for, then that other great sense of that word, the

the ſalvation of their ſouls, and which ardent prayer is the onely means to bring down upon us; yet what cold addreſſes, what wandering eyes and thoughts, what irreverent negligent motions, what yawning inſtead of ſighing out our parts of it, what abſolute indifference, if God will take our own witneſs, whether we be heard or no? This want of ardency in us, this no fire on our Altar of Incenſe, is certainly the thing that hath provoked God to deliver up our Liturgy to Satan, to oppoſe and malign, to calumniate and defame as at this day; the Lord pardon us our part of this ſin. This is the preferring of *Barabbas*, a Robber, a Devil perhaps, that ſteals away our hearts from Chriſt, even when we are in cloſeſt converſe with him. As for *faſting*, what is that but an empty, formal, unſignificant name? The ſcorn of the Phariſees twice a week, hath quite driven it out of our Calendar. O conſider this, and but once more conſider, Look on the Sermon in the Mount, the ſeveral graces and duties that there make up the Chriſtian ſomewhat above the pitch of a Scribe or Phariſee, and then every of the contrary vices, nay the very Jewiſh or Heathen, the moral or natural mans vertues, that come ſhort of that high Philoſophy, are every one, the *Barabbas* in the Text, directly this Jewiſh choice; He that cannot forgive an enemy, bleſs him, pray for him, heap all the hot burning coals of Charity upon his head, and melt him by that artifice, rather then break him, ruine him, damn him by any other, what doth he but prefer his own revengeful luſt, that helliſh piece of ſenſuality, that food for the Wolf, the Vultur, the Salamander, the Devil in him, directly before the commands, not onely counſels of Chriſt? and ſo *Non hunc ſed Barabbam*, a *Barabbas* is ſtill the Choice, and the Chriſt the reprobate ſtill; which brings me to the third particular, *the Choice it ſelf*, not onely preferring one before t'other, but 1. abſolutely rejecting of one: and then 2. *ad evitandum vacuum*, to fill up the vacuity, pitching upon t'other, *non, ſed, not this, but, &c.*

And 1. abſolutely *not this*, a downright reiterated *nolumus hunc*, moſt vehement diſlikes to Chriſt aſſoon as ever he is mention'd: the Jewes had particular quarrels to him, ἐσκανδαλίζοντο, they were many times *ſcandaliz'd at him*, but not they only, but it ſeems we Gentiles too, the *naturall man receives not the things of the Spirit*, whether graces or the promiſes, ὐ δέχεται, *he receives them not*, not onely that he cannot attain to them, for that is ſaid in the latter words, *neither can he know them*, but ὐ δέχεται, *he receives them not*, will not accept them when they are offer'd, for they are *fooliſhneſſe to him*, not worth taking up in the ſtreets, he cannot ſtoop to ſuch trifles; and in another place, the ſame Apoſtle ſaith it of Chriſt crucified, *To the Jewes a ſtumbling block, and to the Gentiles fooliſhneſſe*; the things of the ſpirit are fooliſhneſſe, and the Chriſt fooliſhneſſe too, we not only not chuſe him, when any other comes in competition with him, but not take him when none; An antipathy

A thy to Christ as Christ, an absolute aversation, rejection of such merchandise, though there were no price to be paid for them. This is a mystery of hell, let us view it a while, and to that end consider Christ, in the two main parts of him, in which he shines most illustrious towards us, His *graces* and his *promises*, the diet all the yeare long for his servants, and the wages at the end of his service; the *viaticum* he affords in the voyage, and the reward in the haven.

For the former of these, for *grace*, the Bridegrooms feast, *Luke* 14. which so many were bid to, see there what difficulty there is to
B bring men to it, not one comes on the first invitation, though it seems all were really expected, and the entertainment provided; when all is ready, the servants are again sent out to tell them, they are staid for, and the issue is, *they all with one consent began to make excuses*; the feast was ready, grace ready to be spoyl'd for want of guests, and yet neither civility, nor pity, nor common gratitude can work upon them, or extort the acceptance of such a donative; *The Field, the Oxen, the Wife*, are like the *Barabbas* here, not the reasons but excuses of their contempt, pretences onely and opportunities of getting off more cleanly, more handsomely from Christ;
C and if you mark it, so it is. There's nothing that we have learn'd so perfect from *Adam* as that art of excuses; and withall, nothing that we so vehemently desire to be excused from, as the power of grace, when it makes toward our souls, when by the preaching of the word powerfully applied, with an [*Awake thou that sleepest, and arise from the dead*] and [*O consider this ye that forget God, lest he teare you in pieces*] and [*Behold ye despisers, and wonder, and perish:*] when by the message of that Angel come up close to us, the Holy Ghost begins to overshadow and beget Christ in us, that procreative light of Heaven darting its beams, and those attended with
D some conceptions of holinesse in a carnall breast; O how uneasie we are, how incumbred, till we can get rid of this burthen, like so many Harlots that live by the trade of not conceiving, or when that will not be done, force an abortion if it be possible; we must be excused from that austerity, we are impatient of being so attenuated, and spiritualiz'd, wreckt, though it be but from our lees; the last flash of the candle, pangs of the expiring soul are time enough for this bearing fruit unto God. Lord make us chast, make us sober, make us humble, then, *let me die the death of the righteous, and my last end be like his*, let me have a show'r of sanctity, a Clinicks baptisme,
E some good wholsome wishes or ejaculations to bath me before my last journy, an *Elias's* fiery Chariot of zeale then to hurry me to Heaven, *sed noli modò*, Lord none of this purity yet, the κινδυνὸς εἶναι ὅλη ψυχή, in *Eunapius*, the danger of being all soul, all holinesse, all heavenly mindednesse so early, is a sad frightfull thing for a young Courtier, a young Souldier, a young Academick, for any

that are under the age, or not come to the infirmities of the *Clinici* in the Primitive Church, (thoſe that would not be Baptiz'd till they were ready to die, and ſo were literally βαπτιζόμενοι ὑπὲρ νεκρῶν, baptiz'd for dead, then, and not till then deſired to be baptized.) Holineſſe is a dull melancholy thing, fit only for a *hypocondriack* to be entertain'd with.. Thus when the creſt-faln Iſraelites were to be redeemed from an *Ægypt* to a *Canaan*, they cry out upon *Moſes* and *Aaron*, *Exod.* 5. chide with their Saviours, abomine their Deliverers; thus the harraſt degenerous emaſculate ſlave is offended with a *Jubilee*, a manumiſſion, ſervitude is his ſenſuality, he will not go out free, brings his *eare* to his Maſter and deſires *to be bored* thorow it, that *he may be a ſlave forever*. Once more, thus the man poſſeſs'd with no leſſe then a legion of Devils, *caſting him ſometime into the fire, ſometime into the water*, tearing him till he ſoameth again, is paſſionately ſaln in love with that legion, hath not the patience to be rid of theſe Devils; when Chriſt comes to caſt them out, he is moſt out of charity with that Chriſt, τί ἐμοὶ καὶ σοί; *what have I to do with thee?* not thou Devil that haſt tormented me all this while, but *thou Jeſus the eternall Son*, or thou piety the pretious grace *of God, art thou come to torment, i.e.* to ſanctifie or diſpoſſeſſe *me before my time?* torment me by delivering me from the Tormentor, diſeaſe by curing, poyſon me by thy balme or balſome, wound me by thy mollifying plaiſters, condemn me to Hell by bringing me into a ſight of Heaven? thus when the Beloved comes and knocks at the dore of the eſpouſed ſoul, *Open to me my ſiſter, my love*, and there waits without dores moſt unſeaſonably and beyond all patience, *till his head be fill'd with the dew, and his locks with the drops of the night*, all the anſwer that is to be had is no more but this, *I have put off my coat, how can I put it on? I have waſh'd my feet, how ſhall I defile them?* I have put off *righteouſneſſe* like a *garment*, denudated my ſelf of all that looks like holineſſe, and all the wooings of the true-beloved cannot give me patience to put it on againe, I have waſh'd my feet in mire or inke, douz'd my carnall affections in all the vileneſſe of the world, and how ſhall I defile them with grace, pollute them with chaſtity, defame or profane them with any thoughts of holineſs? thus doth the ſwine waſh her ſelf in the mire, and he that comes to cleanſe defiles her; the ſinner never ſo well pleaſed as when he is *given up to all vile affections*, the offers of Chriſt, the importunities of grace go for the only oppreſſion, and uſurpation, and tyranny in the world, and ſo *non hunc*, not this man, not Chriſt, as *Chriſt* ſignifies *grace*, that inchoation of ſanctity, that he came to bring among us.

And *non hunc* again, as that ſignifies the *promiſes which Chriſt brought with him*, though thoſe promiſes be of all that is valuable to immortall ſoules, of nothing but Heaven and bliſſe, *non hunc*, none of Chriſt when he comes but a Herald of theſe. For even againſt this, we have two diſlikes: 1. This

A 1. This bliss is of a new spiritual making, (and that is one reason why we despise the Promises) consists in the vision of God, contemplation of heavenly excellencies, nothing of the Turkish carnal Paradise in it, nothing that this flesh and bloud, the habitual sinner can tell what to make of. I remember *Philoponus* his conceit, that *to have a right apprehension of God, 'twas necessary to study the Mathematicks.* Men naturally cannot understand any thing but by phantasms, and those still mixing in the contemplation of God, make men phansie God μεθ' ὕλης, with matter and corpulency; and the Mathematicks are a necessary means to help us to ab-
B stract from that. I would to God we had some such engine, or crain, or pully to elevate our phansies, to make it possible to think any thing pleasure which is not corpulent and carnal. A madness, believe it, that we wrong the Epicureans to think any of that ancient Sect was ever guilty of it: No, they could please themselves with spiritual beauty, as far as they apprehended there was any; witness *Epicurus* himself, who though he were under those pains of Strangury and Dysentery that were not capable of increase, of which, it seems by *Laertius*, he died, yet, saith he, in his Will, ἀντιπαρετάττετο πᾶσι τούτοις τὸ κατὰ ψυχὴν χαῖρον, *the joy of his Soul was*
C *able to hold out against all these:* Onely the Mahometan, and the carnal Christian, is the true Epicurean swine that *Horace* prophesied of, that can find no pleasure, but in the mire and dunghill, and that's one main reason of the *non hunc*, as he refers to promises; because they are celestial invisible felicities that he cannot find any juyce or taste in.

Præfat. in lib de an.

Laert. l. 10. p. 721.

But besides that, there is another reason of it, another objection the carnal Jew-Christian hath to those promises, because indeed they are but promises, because of the futurity of them; he is a man of sense, and not of faith, *filius hujus seculi*, all for present posses-
D sions, nothing for advouzons and reversions. *Ephraim is like the Heifer*, saith the Prophet, that *loveth to tread out the corn*, the reason of that love was because of *that law*, that *the mouth of the Ox or Heifer must not be muzzel'd* at that time; she is allow'd to eat at the instant that she doth the work, is not put off to so long a date, so tedious an expectation of sweating here, and being fed and rewarded in another life, and that made *Ephraim* love to toyle so well. A little present payment will go further with her, then the richest most glorious futurity. Poor short-sighted creatures! who cannot see a hand-breadth before us, like *Socinus*, huge enemies of Pre-
E science, will not allow it possible for God himself to see any future, farther then he hath decreed and determin'd it. For God to know, or us to believe any thing but what is before us, is a prodigy that carnal reason cannot consent to; and so you see the grounds of the [*non hunc*] the no Christ absolutely at a venture, because there is nothing in him to be esteemed, neither form, nor comeliness,

no carnal or present beauty, that we should desire him, *Isa.* 53.2. and therefore it follows, he is despised, and rejected of men: *non hunc*, not this man. A

But then this is not all; The disaffection to Christ is so great, that rather then have him, the *Barabbas* shall be releas'd: *this*, you are mistaken, if you think any large expression to *Barabbas*, they could value their own lives better, then to desire impunity for *murtherers*. The short is, they are so bent against Christ, that seeing there is a necessity of chusing one for release, of sacrificing some part of their malice and revenge to their present festivity, they will part with any the most reasonable part of it, rather then that was pitch'd on, Christ. *Barabbas* was a notorious Prisoner, one that had troubled the whole City, and every mans appetite was up to have *Barabbas* crucified, and yet rather thtn *Jesus* shall live, *Barabbas* shall not be crucified, more insurrections, more bloud, more seditions, more any thing, rather then be in danger to have Christ for their King. You may see it in Saint *Peters* meditation upon that part of the story, *Acts* 3.14. *But ye denied the holy One, and the just, and desired a Murtherer to be given unto you, and killed the Prince of life:* the holy One, the just, the Prince of life, holiness, justice, life it self, are things not to be endured, to be hunted, pursued, driven out of the world, and in comparison with them, the Murtherer turns Saint, the most abhorr'd sins shall pass for most desireable rarities, *Apollyon* the onely friend, and Hell it self the vastest preferment. B C

You see from hence, that we may draw toward a conclusion, what hath help'd *Barabbas* to his favour, what 'tis that hath brought most of the sins of the world into fashion among men: not any things esteemable or desireable in themselves, no not so much as to flesh and bloud, till a habit and custom hath smoothed them to our throats, sweetened them to our palats, disguised their horrour, and given us some tolerable pleasure in them. Believe it, there are few sins, but ingenuous nature, when once the fury of youth is over, hath sufficient dislikes unto, that σύμφυτος λόγος, the light of natural conscience, that ὅρκος ἐνουσιωμένος τοῖς λογικοῖς γένεσι, in *Hierocles*, ἐπαγγελία ἀνθρώπου, in *Arrians* style, that oath or promise, that sacrament in the mothers womb that every man takes to God, when he hath first leave to become a man, can help us to hate them perfectly. *Extemplo quodcunq; malum committitur, ipsi displicet:* that one auxiliary in our breasts is abundantly able to fortifie against them, so far, that the man shall say really and in sobriety, *he hath no pleasure in them*; but then in many others there is a keen tooth, a stinging tail over and above the no pleasure, many *tormina* and twinges superadded, the Drunkard that follows that trade of Bestiality most close, finds it a very painful joyless calling, I will reveal this secret of his confession, though he fall into it oft, he hath no pleasure in it, no joy in those daily vomits, were they not D E

A not Phyſick againſt ſomething elſe, againſt that burthen of time that lies ſo unſupportable upon his hands, againſt Melancholy, againſt pangs and twinges of conſcience, like *Cain*'s building of Cities, and his Childrens inventing of Muſick, that the noiſe of the Hammers and the melody of the Inſtruments might out-ſound the dinne within him, or at leaſt to take up quarter before Chriſt, to help ſtop the eare from that ἠχέμα σάλπιγξ, that ſtill whiſpering trumpet in *Appian*, fit for the ſecret invaſion of the ſoul, to keep him from the pain, or perhaps the reproach of being too preciſe: and moſt other ſins are of the like making, we flie to them as to our refuge to ſave us from
B Chriſt, as the horns of our Altar to keep us from that *Goel* which we dread, as the Revenger of bloud, our onely enemy and perſecutor in the world. 'Tis not any prime quality, any ſpecial excellence we find in our carnal entertainments, (thoſe not onely *vanities* but *vexations*, not onely unſatisfying but wounding acquiſitions, thoſe gainleſs torments, thoſe painted flies, with barbed hooks under them) that makes us ſo paſſionately dote upon them, (the Jews were not in love with *Barabbas*) but onely our prejudices to Chriſt, our vehement diſlikes to holineſs, our impatience of any thing that may do us good, our league with perdition, our covenant with death, our
C zeal to Hell, and abſolute reſolvedneſs to be miſerable eternally.

Such malice hath every ſinner to his own ſoul, ſuch hating to be reformed, that the painfull'ſt uneaſieſt ſin, the moſt prodigal expenceful luſt, a very *Sodom* of filth and burning, not onely the ſins of *Sodom*, but the fire and brimſtone rain'd down and mixt with the ſins, gotten into their compoſition, ſhall be abundant pleaſure and Epicuriſm to him, that hath found no other to ſtay his appetite. I appeal to your conſciences, whether many of you have not ſuffer'd more hardſhip in Satans ſervice, then any man hath in Gods? whether your very ſins have not coſt you dearer, then ever any Mar-
D tyr paid to get to Heaven? Tell me, hath not your luſts had Martyrs of you, many paſs'd thorow the fire to *Moloch*? hath not your ambition had martyrs of you, many a baſe ſubmiſſion, a toilſome pluck, a climbing or crawling up that hill of honour? Believe it, the Poet jeer'd you in that not truth but irony, that ſarcaſm and bitter taunt againſt you, *Facilis deſcenſus Averni*, the deſcent to Hell is an eaſie paſſage; If he ſpake what he thought, I am confident you can give him the lie, produce your ſelves ſo many viſible demonſtrations of the contrary truth, that you can ſhew him by your ſcars as 'twere by the Half-moon in your Breaſts, what a tyrannical Turkiſh
E task-maſter Satan hath been to you. 'Tis an ordinary paſſage in the ſtory of *Julian*, that when he receiv'd his deaths wound, he fell a railing at Chriſt; but *Philoſtorgius* ſeems to rectifie the ſtory, tells us, it was his own Gods, *i. e.* Devils, that he rail'd at, that he took his bloud in his hand out of his wound, and caſt it againſt the Sun, his deified Idol, with a κορέσθητι, be thou ſatisfied; yea, and call'd

the rest of his many Gods, saith he, κακοὺς τῆς καὶ ἀλιτῆρας, (so the Manuscript hath it) evil and execrable persons, τοὺς αὐτοῦ θεοὺς κακολογῶν, cursing and declaiming at his own Gods, and not at Christ: the application is plain, the Devil he is the bloudy Master, his is the course service, and sad wages, not Christs; none is so fit to be curst by his own Clients as that Prince of darkness, ἄρχων αἰῶνος τούτου, the Monarch ruler of this Age of ours. I have reason to believe there are no fitter Judges to appeal to in this particular then my present Auditory. 'Twas a French Friars conceit, that Courtiers were of all men the likeliest to bear him company to his Covent, not onely fittest, but likeliest to forsake the world, and turn Penitentiaries. He judg'd it, because such an one of all others had most reason to be displeased with the pleasures of the world, he hath seen to the bottom of sensual delights, found the emptiness and torments of those things, which the distance and ignorance, that other men are kept at, makes them behold with reverence and appetite; the Courtier hath made the experiment, and sees how strangely the world is mistaken in its admired delights, and with *Solomon*, after a glut of vexatious nothings, is now fit to turn *Ecclesiastes*, or Preacher. I wish you would be but at so much leasure, as to think of the Friars meditation, that you would try what mortifying Sermons you could make out of your own observations, concerning the vanity of sensual miscalled pleasures. I am confident you would be very eloquent, able to outpreach all the Oratours you ever heard from the Pulpit, to write more pathetical descriptions of the madness of a carnal life, then from any more innocent Speculator could be hoped for. That you may begin that useful, edifying, lasting Sermon, I shall close up mine, having at length run thorow the particulars of my Text, shew'd you your selves in the Jewish glass, if it were possible to put you out of countenance, to shake you out of all tolerable good opinion of your selves: And now let every man go home with a [*tu es homo*] he is the very Jew I have preach'd of all this while.

O that he would think fit to *hate* that Jew, *humble* him, labour his conversion, *bring him down into the dust, if so be there may yet be hope:* And that God that can bring from the dust of death again, open this dore to us, a forlorn destitute people! so shall we see and praise the power and seasonable bounty of our Deliverer, and ascribe unto him (as our onely tribute) the honour, the glory, the power, the praise, the might, the majesty, the dominion, which through all Ages of the world have been given to him that sitteth on the Throne, to the holy Spirit, and to the Lamb for ever more. *Amen.*

Saint

Saint PAUL's Sermon to FELIX.

The VIII. Sermon,

Preached in Lent at *Oxon, A.D.* 1645.

Acts 24. 25.

And as he reaſoned of righteouſneſs, and temperance, and judgement to come, Felix *trembled.*

D THE Words are the Notes taken from a Sermon of Saint *Pauls*; And the ſucceſſe it met with among the Auditors, the *trembling* of one heathen Officer that was at it, is intirely the conſideration that commended it to me at this time, in hope it might help to performe that ſtrange work, beget a ſpirituall palſie or ſoul-quake in the Chriſtian ſinner, that worſer kind of Heathen at the repetition.

There's matter enough, God knows, of *trembling* abroad, (though there were never a *judgement to come*) to put us all into *Belſhazzars* paralytick poſture (the countenance changed, the thoughts E troubled, the joints or the loines looſed, and the knees ſmiting againſt one another) and we beare it with a ſtrange conſtancy, continue ſtill in as perfect an unconcern'd tranquility, as if 'twere but a Scene, a Romance, a Newes from *Germany* all this while; the *Jonas* that is gone down to ſleep in the ſides of the Ship, and is the cauſe of all this tempeſt, muſt not be awaked after all theſe billows,

billows, our lethargick habits of ſin not diſturbed, onely a few cowardly Mariners may be allowed to pray every man to his God, and that's the utmoſt that all theſe prodigies of vengeance can extort from us. A

You will therefore give me leave to count it a prize, that I have here found a clap of thunder, that could awake ſomebody, a Sermon that ſet one *Felix* a trembling, I ſhould be too happy, if the repeating of it might have the ſame effect on any here preſent. *And as he reaſoned of*, &c.

In the Words I ſhall but obſerve,

1. The matter of Saint *Pauls* Sermon, *righteouſneſſe and temperance, and judgement to come.* B

And 2. the forme of it by way of *reaſoning*. As for the *trembling*, that muſt be Gods worke on you, while I treat of theſe.

The matter I muſt conſider, 1. Abſolutely, then as it is here clothed in a double relation, 1. To the Text on which 'twas preach'd, and that you ſhall ſee in the *verſe* precedent, to be *the Faith of Chriſt*. 2. In relation to the prime Auditor, *Felix*, whether as an *Officer of Cæſars*, or as a *Heathen*, or as one peculiarly *guilty of theſe ſins* to which the diſcourſe is accommodated. C

I begin firſt with the matter, conſider'd abſolutely, *righteouſneſſe*, &c.

Three grand particulars, which though they are Common places and vulgar themes, may yet have leave to give you divertiſements awhile.

The δικαιοσύνη, whether juſtice, or righteouſneſſe in the front, (if you had the Fathers wiſh, to ſee and hear St. *Paul* in the Pulpit, a preſſing at large what you have here onely in brachygraphy) would look very ſternly upon the moſt unrighteous oppreſſions of the many; that trade of ſubtilty and intricacy, that hath gotten the incloſure of all not only the wealth and greatneſſe of the world, but of the credit alſo, the reputation of *wiſdome*, yea and of *vertue* too; the onely honourable handſome quality, that all our reſpects and eſtimations are paid to; that new body of morality, that inſtead of the old out-dated deſpiſed rules of juſtice and uprightneſſe, hath ſet up that one beloved law of ſelf-preſervation, (that other *Antipheron* in the Rhetoricks that alwaies ſeeth his own picture before him, and if health, or ſecurity may be acquired, can ſay to himſelf, as *Paracelſus* to his ſcrupulous patient, if the cure be wrought, what matter is it whether it be by God, or the Devil?) in ſtead of the comfort of a pure immaculate conſcience, the pleaſure and ſatisfaction of having outwitted and overreach'd our Brethren; the joy and raviſhment, the high taſt and ſenſuality, as it were, of an indirect action, being to him far above the advantage and gain of it; and either of them able to outweigh the myſtery D E

A stery of Godlinesse, the (whether conscience, or) *reward of blamelesse souls.*

O! 'tis a fatall character of an accursed rebellious people, when in the Prophets stile, *he that abstaineth from evill maketh himself a prey*, when all those generous Christian vertues of *meeknesse*, and *innocence*, and *charity*, and not retaliating to enemies, shall become both undoing and scandalous qualities, a lawfull prize for every Harpy to seize on, and *ex abundanti*, over and above, matter of contumely and reproach to any that shall have so learn'd to be *fooles* of *Christ*.

B And it were a glorious and a royall design, worthy the gallantry of this Congregation, and that which would bring Christianity into some credit in the heathen world, would give us more hope of Proselytes from thence, then the Apostle of the *Indies* (*Xaverius* with his double Gospel, one of *Christ*, the other of Saint *Peter*) ever brought back his Masters; if sincerity, and uprightnesse, and dovelike innocence (those good natured rarities that our Saviour could not behold without loving the owner of them, although he were no Christian, *Mar.* 10. 21.) might be brought in fashion in a Court, or Kingdome; if oppression and the grosser acts of piracy might be
C driven out like Wolves, and Bears, and beasts of prey; and disguises, and crafts, and cheats, and all kind of artifices and stratagems, have as many names of vermin allotted to them, and all in one herd pursued, and hounded out of the world; if the examples of a *Jacob*, a *David*, a *Nathaniel*, a *Christ*, might be permitted to rescue the guilesse hearts and lips (at least) from reproach, and scorne, if not from the vultures talons, if it might be esteemed but as infamous and vile to act, as 'tis to suffer injuries, as ungentlemanly a thing to thrive by fraud, as to perish by good conscience. And till this be set afoot among us (this that an heathen *Socrates*
D would, if he were alive again, venture another martyrdome to replant among his Athenians) may this first point of Saint *Pauls* Sermon be forever a ringing in your ears, περὶ δικαιοσύνης, of *righteousnesse*, and a thundering *judgment* to come for all those that are not edified by that doctrine.

2. For *Temperance*, or, as the word ἐγκράτεια, both here and *elsewhere, more properly signifies, *Continence*, and command of passions and lusts, the τὸ ἐν κράτει ἔχειν, *the mastery over a mans self:* One cannot, in charity to Christendome but stay upon it awhile, and recommend it to mens favour, so farre at the least, that it may find
E the ordinary justice, to be preferr'd (in their judgments, if not their passions) before bestiality and villany, before the ἄτιμα πάθη, the infamous affections which *nature* itself hath reproach'd and branded, that the preserving our bodies *the temples of the holy Ghost*, may be but as creditable a thing, as any of those μεσέμβρινα δαιμόνια, *noon-day Devils*, in *Gregentius* phrase, those impudencies, that have put off the vaile,

* 1 Cor. 9. 25. & *Ignat. ad Philip.* εἴ τις ἁγνεύει ἢ ἐγκρατεύηται speaking of men and women.

vaile, that are become ſo daring and confident, *fornication, adultery, uncleanneſſe, i. e.* in the New Teſtament dialect, ἀθέμιτοι εἰδωλολατρείαι, outlared abominable *idolatries*; that *chaſtity* may be kept in ſome countenance, not paſſe either for ſuch a ſtrange, or ſuch a ridiculous, ſuch an impoſſible, or ſuch a ſcandalous rarity. A

Beloved, there was once a piece of diſcipline in the Church of God, of ſending the Devil into ſuch ſwine, of delivering up the incontinent to Satans ſmart, his reall corporeall ſtripes, and inflictions in the Apoſtles age; and after, this ſmart was commuted for ſhame, caſting them out of the Church, out of the ſociety of all civill men, ἵνα ἐντραπῶσι, *that they might be aſhamed.* B

It ſeems it was then a more faſhionable creditable thing to be a *praying* in the Church, then a dallying in the Chamber; *Continence* was recommended to Chriſtians, not onely among the σεμνὰ & ἁγνὰ, *the venerable and the pure*, but the προσφιλῆ & εὔφημα, *lovely and commendable*, *Phil.* 4. Embraced by men of quality upon the ſame motives, on which now all the contrary vices are taken up, in adoration to that great Idol, *Civility* and *reputation*; *Vertue* was then the more ſplendid title, the more courtly name; And 'tis none of the meaneſt ſins and plagues, provocations and vengeances of this Kingdom, that the meaſure of honour and gallantry among us is taken from fools and mad-men, and by that means ſhame ſo prodigiouſly tranſplanted; The chaſt man is the onely leper to be ſeparated and thruſt out from the Camp, *Modeſty* the onely ſcandalous thing; the three degrees of the new-faſhion'd Excommunication are denounced and executed, like the Athenian Oſtraciſm, upon the ſeverall gradations of that vertue; The purity of the body, the Tongue, the Eye, have a kind of *Nidui*, *Cherem* and *Schamatha* proportioned to them, no man is civill enough for ordinary converſe, till he hath renounced ſuch puſillanimous innocencies, and brought forth fruits worthy of that repentance, a whole Knight-errantry in that ſin, *confeſſion with the mouth*, glorying of their maſculine enterprizes, (enough to fill a Romance) and even *martyrdom* it ſelf, and many ſad encounters, and reall helliſh ſufferings in that ſervice, and all this penance, of the leaſt to expiate the crime of baſhfulneſſe, to reconcile the modeſt Puny, to make him fit for ſociety with men. C D

I remember a conceit of *Herodotus*, when the *Greeks* beſieged *Troy*, he believes *Helena* was in *Ægypt*, becauſe otherwiſe had ſhe been in the City, they would certainly have deliver'd her up, and ſaved themſelves: ſo ſtrange did it ſeem to him and irrationall, that men ſhould chuſe rather to die, then part with a luſt. And yet to the ſhame of us Chriſtians, when Gods judgements make ſuch direfull approaches to us on this great quarrell for our vile, and reproachfull luſts, when a black grim cloud hangs juſt over our heads, gather'd from the vapours, which this one dung-hill hath exhaled, (as *Rome*, they E

A they ſay, and others as well as that, is enabled to oppreſſe Countries by the penſions it receives from them) when the voice is come flaſhing out of that cloud, and the buſineſſe driven to a cloſe iſſue, *repent* or *periſh* irreverſibly, (the kingdome uſed by God at this time, as *Antiochus* of old by the Roman Ambaſſadours, put into a circle, as it were, and not ſuffered to come out till we ſhall give our anſwer) we deſert and renounce eſtates and lives, honours, and ſouls and all, rather then retrench or abate ought of this accurſed ſuperfluity.

B And to this unſavoury humour and cuſtome of the world, one Uſe may be brought home from Saint *Pauls* Sermon, though taken in cypher, περὶ ἐγκρατείας, *of continence*, I beſeech you ſave me the pains, reſume and enlarge it to your ſelves.

3. For *judgement to come*, 1. That there is ſuch a thing. 2. That it deſcends to ſuch meane particulars as *juſtice* and *continence*, I cannot but in paſſing be your Remembrancer.

1. That there is ſuch a thing.

Injuſtice and *incontinence* are two main ſupplanters of all belief of *the judgement to come*, when a man hath once ſet up that infamous trade of the βυλόμενοι πλουτεῖν, 1 *Tim.* 6. of *reſolving to be rich* in ſpight C of all thoſe objections, and ſtops, and encumbrances of honeſty and direct dealing, when he is come to a contemning that pedantry of juſtice, of obſervation of Oaths, that ſhall interpoſe ſo uncivilly to reſiſt his thrift and advancement in the world, beleeve it, the *minæ vatum*, the newes *of the judgement to come*, in the Preachers mouth, will be under an heavy ſuſpicion of fraud and cheat, and in fine paſſe but for fictions and *mormo's*, too weak to outlook a brave glittering temptation: The Taxes on the Eccleſiaſticks in *Florence*, which no body elſe dare collect for feare of the Popes thunderbolts; the *Jews* will exact undauntedly. Now the covetous worldling is that Jew, D whoſe ſoul being gone down into the bowels of the earth, πρὸς τὸ χρύσου μέταλλείαν, in *Diodorus* his phraſe, to an eternall drudgery in the gold-minerall, is out of the reach of ſounds from Heaven, out of the awe, or noiſe of thunderbolts. The Mammoniſt is in your danger, at your mercy to turn Atheiſt, whenſoever you bid him, whenſoever the lure of Gold ſhall be at leiſure to tempt him, ready to renounce all hope, all feare of another world, whenſoever your goods are ſo put within his reach, that an eaſie perjury will bring them into his Inventory.

E And for the luſts of the fleſh, 'twas *Ariſtotles* obſervation, that they are φθαρτικαὶ τῆς ἀρχῆς, they debauch and corrupt our principles, they ſend up more heathen fumes into the braine, then any other diſtemper can doe. Saint *Cyril* tels us of ſome Idolaters that would have only a day-God, becauſe the night was a time for revelling, and to have a God then would deſtroy their game, and therefore they pitch'd upon the Sun, ἵνα καὶ ἡ νυκτὸς καιρὸν ἄθεοι μιῶσι, that they might be

be Atheists all night, and then they take it out to purpose, ἀμυνόμενοι τὴν ἡμέραν, (as St. *Basil* saith of the Gluttons fasts) revenging themselves on their Day-devotions by their Night-revels, never acknowledge a God, when a lust is to be lost by it: and *Athenagoras* hath given it for a rule, that the denying of the Resurrection, the resolved concluding the world with this life, and believing nothing of another, is the κοινὸν δόγμα, καὶ νόμος εἰς ἀκολάστοις καὶ λάγνοις φίλος, the onely beloved doctrine of the voluptuous. He that hath once transformed himself into that swine, hath his Optick Nerves so chang'd in his forehead, that (as *Plut.* observes of that creature) he never sees Heaven again, till he be laid on his back. And I feare the race of such heathen swine, is likely within a while to prove the prime staple commodity of the land.

We are fallen into peevish times, wherein all Gods methods are quite perverted; the powerfull'st means that were ever afforded for the casting such Devils out of a Kingdom, are debauch'd into matter of improvement and heightening of the humour, and even dethroning God; if he will not comply with it; the very Angels that came to *Sodom* to visit for villainy, are once more assaulted and violated by our lusts; I mean those judgments from Heaven upon a vitious Generation, that would have inspired a Colony of Scythians with some piety, by a strange kind of *Antiperistasis*, or contrary working, have made men more profane, and godless, then ever they were before; the storm so close over our heads, that in other Kingdoms they say sets them a ringing bells, shooting guns, lifting up voices to break and dissolve the cloud that threatens them, hath set us upon the same design by oaths and blasphemies, and those accursed κελεύσματα, the shouts of our Souldiers, have broke the cloud indeed, brought down (not the Dove flying over our heads, as Historians tell us, a shout in an Army once did, and an Army of united prayers may do so again, but) the Eagle to a carcase, the Night-raven to the funeral of a consumptive Church and Monarchy, an Hell from Heaven upon an abominable people.

Ἀναίσθητος ὅστις πολλὰ παθὼν οὐ σωφρονίζεται, could the Tyrant *Phalaris* say, He that is not made sober by many sufferings, is absolutely insensate. And yet God knows, out of this rock the greatest part of this Age seems to be hewed: The thunder about our ears that could teach the most barbarous Nations to believe and tremble, the breaking in of the *Lions* that disciplin'd the Assyrians in *Samaria* to seek out instruction in the *manner of the God of the land*, 2 *Kings* 17. Gods using us as the Physician in the Epigram did the Lethargick Patient, putting a Lunatick into the same room with him, to dry-beat us, if possible, into sense and life again: His proceeding to that great cure of the λεύειν ἕξιν, dissolving the habit of the body politick, and to that end, letting bloud to a *deliquium*, which *Hippocrates* resolves so necessary to abate the ἡ ἐπ' ἄκρον εὐεξία, the high, full, athletick

A tick health, that is so dangerous in his Aphorisms; The driving out into the field with *Nebuchadnezzar*, which infused reason into that λυκάνθρωπος, which untransform'd him again, and raised up his eyes to an acknowledgment of him that *liveth for ever*, *Dan.* 4. have, God knows, wrought the quite contrary on us, wasted the seeds of natural piety within us, erected Academies of Atheism, endowed them with Schools and Professours, where the art of it may be learned at a reasonable rate; a young sinner of an ordinary capacity may within a few moneths observation set up Atheist for himself, prophane, scoff at the Clergy, be very keen and witty upon Scripture,
B have exceptions against the Service of the Chnrch, and all with as good grace as if he had serv'd an Apprentiship in *Italy*; or at the feet of that great Master, that Martyr of Atheism, *Vanninus*.

He that at the breaking in of this torrent of misery upon the land, had but walk'd in the *counsel of the ungodly*, was but upon probation and deliberation whether he should be wicked or no, that after some moneths, when the waters began to turn into bloud, was yet advanced to a moderate proficiency, a *standing in the way of sinners*, and found it but an uneasie wearisom posture, a standing upon thorns or flints, is now fairly sate down in the chair of the Scorner,
C or prophane Atheist, *in cathedrâ*, as a place of ease or repose, can blaspheme without any regrets of a petulant conscience; *in cathedrâ*, as a seat of state, prophanes with a better grace then he can do any thing else, is become a considerable person upon that one account, is valued among Lookers on by that onely excellency; and *in cathedrâ* again, as a Professors chair, a Doctor of that black faculty, ready to entertain Clients, to gather Disciples, to set up an Independent Church of rational Blasphemers, and (being himself a complete Convert, sufficiently approved to Satan) to confirm and strengthen those puny Brethren, that are not arrived to the accursed
D measure of that fulness, fit them with *Machiavels* capacity for vast undertakings by that excellent quality of being wicked enough, the want of which, saith he, hath been the undoing of the world. *And shall not God visit for this? shall he not be avenged on such a Nation as this? A wonderful and horrible thing is wrought in the land*, the judgments that were sent to awake, have numm'd and petrefied us, the fire in the bowels of this earth of ours hath turn'd us into perfect quarry and mine, and, as *Diodorus* tells us, in *Arabia* the Ice and Crystall is congeal'd ὑπὸ θείου πυρὸς δυνάμεως, οὐκ ἀπὸ ψύχους, by the power of Divine fire, and not by cold: so are these icy crystall
E hearts of ours frozen by that fire from Heaven, that shall one day set the whole Universe a melting.

But besides these Atheists of the first magnitude, other inferiour pretenders there are, that cannot shake off all apprehensions of all judgment to come, but yet upon distant tamer principles, can do Satans business as well; for such trifles as this Text takes notice of,

the contraries to *justice* and *continence*, they have an ἀπολύτρωσις, like *Marcus* in *Iren.* that charmed ſhield from the Mother of the Gods, which ſhall render them ἀόρατοι τῷ κείνῃ, inviſible to the judge; The judicature erected by Chriſt takes not cognizance of ſuch moral breaches as theſe, there nothing but infidelity proves capital, or if the breaches of the Firſt Table may be brought in collaterally under that head, yet for theſe venial defailances againſt the Second, this toy of circumventing our brethren, of *defiling the fleſh*, (as its conſequent in Saint *Jude*, *ſpeaking evil of dignities*) Chriſt came to make expiation for ſuch, not to receive bills of indictment againſt them, to be their Prieſt, but not their Judge. I remember a ſaying of *Picus Mirandula*, That a ſpeculative Atheiſt is the greateſt monſter but one, and that is the practical Atheiſt. And yet this is the darling of the carnal Fiduciaries, that can help him to reconcile his groſſeſt ſins, his any thing with Faith; how well, you will have leiſure to ſee, if you pleaſe to deſcend with me from the abſolute to the relative view of the matter of Saint *Pauls* Sermon, and conſider firſt the relation which it hath to the Text on which he preach'd it, and that you ſhall ſee in the former verſe, περὶ τῆς εἰς Χριστὸν πίστεως, concerning the *faith on Chriſt*, and that is my next ſtage.

Ἡ εἰς Χριστὸν πίστις, *The faith on Chriſt*, the phraſe that ſome nice Obſervers have laid ſuch weight on, to denote the ſpecial act of *juſtifying faith*, as 'tis an affiance on Chriſt; of a far higher pitch, then either the believing Chriſt, or believing in Chriſt; and yet it ſeems, thoſe ſo deſpicable moral vertues, (thoſe that ſo few think neceſſary, and ſome have affirm'd, deſtructive and pernicious to ſalvation) are here brought in by Saint *Paul*, (I hope not impertinently) under this head, *juſtice, and continence, and judgment to come*, parts of a Sermon of the *faith on Chriſt*.

So 1 *Cor.* where Saint *Paul* had faſten'd his determination, chap. 2. to know nothing among them but Jeſus Chriſt, and him crucified, in the very next chap. he charges them with ſins of carnality, *ſtrife, envyings, factions*; in the 5. with *fornication* or inceſt; in the 6. with *going to law before infidels*: all theſe it ſeems the prime contrarieties to the *faith* or *knowledge of the crucified Saviour*. Thus in Saint *James*, you may mark that *works* of *charity* and *mercy* are called θρησκεία, *Religion*, *ch.* 1. 27. and being authorized from ſuch great Apoſtles, I ſhall not feare to tell you, that the prime part of the knowledge, and faith, and religion of CHRIST, the life and power of Chriſtianity, is the ſetting up and reigning of theſe vertues in our hearts: you may ſee it, *Tit.* 2. 11. *The grace of God that bringeth ſalvation to all men hath appeared*, χάρις σωτήριος πᾶσιν, the Catholick ſalvifick grace, be it Chriſt himſelf, or the Goſpel of Chriſt; and the end of this Epiphany follows, παιδεύουσα, to diſcipline, or *to teach us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly and righteouſly*, the very vertues in this Text, with

A with the addition of one tranſcendent one, and *godly, in this preſent world:* A ſtrange catalogue of fundamentals one would think for Chriſt to aſcend the croſſe to preach unto us; We expect other manner of doctrines from him, doctrines of liberty, *Jubilee* and manumiſſion, (as the merit and acquiſition of his ſufferings) of ſecurity and protection from ſin, that a little carnality ſhall not hurt us, of freeing us from this bondage to obediences, at leaſt, from any *judgment to come,* for ſuch errours as theſe, that fleſh and bloud makes ſo neceſſary and incorrigible: We have generally a ſmoother ſcheme of Chriſtianity then *Salvian* dream'd of, in his [*Quid eſt fides, niſi*
B *præceptis Chriſti obedire?*] What is Faith, but obedience to the commands of Chriſt?] The neceſſity of purifying, or mortifying of luſts, goes for an hereſie of this nicer Age, which muſt ſuperadde *works* to *faith*, our own *obedience* to the *righteouſneſſe* of Chriſt, and ſo in *Simon Magus* his phraſe, *homines in ſervitutem redigere*, make ſlaves of free-born men, have them live as well, as if Chriſt had never died for them.

The truth is, the doctrine we have now in hand, if believed and obey'd, is ſo certainly deſtructive of the Devils kingdome (and none other ſo certain but this) that you cannot blame Satan and his inſtru-
C ments to cry it down as the vileſt hereſie in the world.

He may hope for ſome tolerable quarter from any other principles, eſpecially from thoſe of the Solifidian and Fiduciary, brave, delicate, inoffenſive doctrines, that have nothing in them contrary to paſſions, and that gets them ſuch zealous Advocates, for by this divinity they have their luſts. And though it pleaſes God, by the power of his Grace to preſerve ſome men, that have imbibed theſe principles from thoſe ἀσφαλῶδη ῥεύματα, in *Epiphanius*'s phraſe, thoſe ſtreams of brimſtone, that naturally flow from ſuch mines as theſe, I mean from the pernicious and poyſonous effects of them, though
D ſome that conceive *obedience* unneceſſary to *juſtification*, live very ſtrict and gracious lives in ſpight of all thoſe advantages and encouragements to the contrary, yet now God knows, the truth is too groſly diſcovered; the Gnoſticks Divinity begins to revive, a great deal of carnal, I am ſure of ſpiritual filthineſs, yea all the profaneneſs and villany in the world is now the moſt natural ſpawn of thoſe infuſions; and to look no further then the glaſs, and thoſe foul ſelves which that reflects unto us, *The cauſe of God, and the faith of Chriſt*, of which we are ſeriouſly ſuch Champions, is I fear as much diſhonoured and renounced by our faithleſs, apoſtate,
E atheiſtical actions, by our helliſh oaths and imprecations, (that pultroon ſin, that ſecond part of Ægyptian plague of *frogs* and *lice*, and *locuſts*, the baſeſt that ever had the honour to blaſt a Royal Army, that caſts us into ſuch Epileptick fits, ſuch impure foamings at the mouth, and will not be bound, no not with chains; in a word, by our going on in ſuch ſins, againſt which the denun-

tiation is moſt punctual, that *they which doe theſe things ſhall never enter into the kingdom of Heaven*, and yet flattering our ſelves, that we ſhall not fail to enter, as by all the *ſpecies* of infidelity, all the Judaiſm, and Mahometiſm, and Barbariſm in the world. And therefore as it is the mercy of the Apoſtle thus to diſabuſe his beſotted Corinthians, [*know ye not*] and [*be not deceived*] *neither Fornicators, nor any of that beſtial crew, ſhall inherit the kingdom of heaven*; *in theſi*, ſo is it the juſtice of his charity to make it a prime ingredient in an Apoſtolick Sermon; ſcarce any other Article ſo neceſſary to be preached, eſpecially to a *Felix*, whether as a Commander, or as a Heathen, or as one peculiarly guilty of thoſe ſins: and that is the ſecond part of the *relative aſpect* of theſe words, as they refer to the Auditory, my next particular. A B

And 1. as *Felix* was an *Eques Romanus*, Procurator of *Judæa*, whoſe power gave him opportunities to be unjuſt; and his ſplendid life, temptations to incontinence; no part of Chriſtian Religion, no Article of the Creed is ſo proper for his turn, as the doctrine of *the judgment to come*, for ſuch ſins as theſe: that palliate vulgar cure of *healing* and not *ſearching* of wounds, of preaching aſſurance of preſent pardon, before reformation is wrought, of ſolacing but not amending of ſinners, is not the method in Saint *Pauls*, in *Chriſts* diſpenſatory; 'tis the ſcandal rather and reproach of Chriſtianity in *Julian*, ὅτις φθορεύς, ὅτις μιαιφόνος, οὗτος θαῤῥῶν, ſecurity, and protection, and place of confidence from Chriſt to the moſt polluted villain, the defamation of *Conſtantine* in *Zozimus*, that he turn'd Chriſtian becauſe he was guilty of ſuch ſins, for which no other Religion allowed expiation; No, the onely ſafe medicinal courſe is, to apply corroſives and cauſticks, the *terrours of the Lord*, and *the conſuming fire of the Lord*, *the judgment to come*, when any mortified fleſh is to be gotten out; and to accept the face of a *Felix* in this kind, to withhold thoſe ſaving medicines in civility to the perſon to whom they are to be adminiſtred, and ſo ſuffer that ſin upon my ſplendid Neighbour, that my charity requires me to rebuke in any meaner perſon, this is the unjuſteſt rudeneſs in the world, the moſt treacherous ſenſleſs compliance, the moſt barbarous civility, cruel mercy, the telling him in effect, that he is too great to be cured; this, ſaith *Procopius*, is the ſaluting by the way, which *Elijha* forbids *Gebezi*, and Chriſt the Diſciples, the one when he went to cure, the other to preach; and 'tis his obſervation there, that ſuch civilities θαυματουργίαν κωλύουσι, keep Preachers from working any miracles, the gentle handling of the great mans ſins, is many times the damning of him, and debauching all the neighbourhood; The Lord be merciful to our whole Tribe, for our uncharitable omiſſions in this matter. C D E

And for once I may chance to deſerve your pardon if I do not conceive the flatteringſt addreſſes to you, to be alwayes the friendlieſt:

A lieſt: If in meer charity to ſome Auditors I imitate my Saviour, and tell you of woes even under a Saviour, of *caſting into utter darkneſſe where the worme never dieth, and the fire is not quenched*, with all the variations and exchange of accents three times repeated by our Saviour, within four Verſes, of an *horrendum eſt, what a fearfull thing it is to fall into Gods hands*, and be *ground to powder*, by that *fall*, if I bring out all thoſe Topicks of ſo true, and withall ſuch amazing Rhetorick, with [*who can dwell with everlaſting burnings ?*] and all little enough to rouze you out of that dead prodigious ſleep of ſin, to retrench the fury of one riot-
B ous luſt.

I beſeech you tell me, is there ever a judgment to come, ever an account to be given for morall vertues? Doe you ſo much as fear, that for every unclean embrace, or dalliance, every ſhameleſſe loud riot, for every boiſterous rage or execration, that I may not adde for every contumelious rude addreſs to the throne of grace, every baſe contempt of that majeſty that fils this place, God ſhall one day call you into judgement, if you doe, and yet go on in theſe, believe me, you are the valianteſt daringſt perſons in the world: and if death be not more formidable to you then hell, you are fit for a
C reſerve, or forlorne hope, for the Cannons mouth, for Cuiraſſiers, for fiends to duell with: and let me for once ſet up an infamous trade, read you a Lecture of cowardiſe, and aſſure you that *a judgment to come* may be allow'd to ſet you a trembling: that it may be reconcilable with Gallantry to feare him that can caſt both body and ſoul into hell, and put you in mind of that, which perhaps you have not conſidered, that you are not Atheiſts enough to ſtand out thoſe terrours when they begin to come cloſe up to you, in a death-bed-clap of thunder; *Caine* that was the firſt of this Order was not able to bear that neare approach, *he went out from the preſence of the Lord*:
D and the Rabbins have a phanſie of *Abſalom*, that when he was hang'd by his haire in the midſt of his rebellion, he durſt not cut it, becauſe he ſaw hell below him, but choſe to die rather then adventure to fall into that place of horrour, that his attached conſcience had prepared for him; They are, believe it, ſuch unreformed Atheiſticall hights as theſe, that have made it ſo indifferent a choice, Whether the kingdome be deſtroyed, or no; whether it be peopled with Satyrs, or with wilder men, become all deſert, or all Bedlam.

This heavieſt judgment that ever fell upon a Nation, extream
E miſery, and extream fury, is, I confeſſe, a moſt direfull ſight, but withall, a more inauſpicious prognoſtick, a ſound of a Trumpet to that laſt more fatall Day, with an *Ariſe* thou dementate ſinner and *come to judgment*; When all our moſt bloudy ſufferings and more bloudy ſins got together into one *Akeldama* or *Tophet*, ſhall prove but an adumbration of that heavier future doom, after which we ſhall

doe that to ſome purpoſe, which we doe now but like beginners, by way of eſſay, *curſe God and die*, ſuffer and blaſpheme, blaſpheme and ſuffer forever. A

But then ſecondly, this doctrine of *juſtice*, and *continence*, and *judgement to come*, is moſt neceſſary, as to awake the courtly Governour *Felix*, ſo in the next place, *to convert the unbelieving heathen Felix.*

Will you ſee the firſt principles of the doctrine of Chriſt, when they are to be infuſed into ſuch an one, or as the Originall hath it, λόγον ἀρχῆς τῦ χριςῦ, *Heb.* 6. 1. *the doctrine of the beginning of Chriſt*, the lawes of the μύησις, or initiation of a heathen Convert, the elements of his Catechiſme, they are in that place, *Heb.* 6. 2. 1. *Repentance from dead works.* And 2. *Faith towards God.* 3. *Reſurrection.* And 4. *Eternall judgment:* and believe me for him that thus comes unto God out of his animal heathen unregenerate life, τὰ ἀναγκαῖα σωτόμα, the Catalogue of the *neceſſariò credenda*, is not over large, *he muſt believe that God is, and that he is a rewarder*, *Heb.* 11. 6. this, and it ſeems no more but this, is the *minimum quod ſic*, the ſumme of the faith without which 'tis impoſſible to pleaſe him: and therefore perhaps it was that *Ammianus Marcellinus* expreſſes his wonder, that *Conſtantius* ſhould call ſo many Councels, whereas before Chriſtian Religion was *res ſimpliciſſima*, a plaine Religion without contentions or intricacies, and *Epiphanius* of the primitive times, that ἀσέβεια & ἐυσέβεια, divided the Church into its true and erroneous members, Impiety the only Heretick, good life the orthodox profeſſour. B C

Next the *acknowledgment* of the one God, and his eternall Son the crucified *Meßias* of the world, and the Holy Ghoſt, thoſe one and three Authors of our Religion, into which we are baptized (and thoſe few other branches of that faith) *the judgment to come*, and the practice of Chriſtian vertues in the elevated Chriſtian pitch is the prime, if not only neceſſary. And though there be more to be known, fit to exerciſe his induſtry, or his curioſity, that hath treaſur'd up theſe fundamentals in an honeſt heart, yet ſure not to ſerve his carnall mind, to purge his ſpleen, to provoke his choler, to break communions, to dilapidate that peace, that charity, that Chriſt beyond all other inheritances bequeathed to his diſciples. Let us but joyn in that unity of ſpirit in thoſe things which we all know to be Articles of Faith, and the preciſe conſcientious practice of what we cannot chuſe but know to be branches of our duty, and I ſhall never lead you into any confounding depths or mazes, divert you one minute by a walk in the gallery from that more Chriſtian imployment and task in the workhouſe: And that will be the improvement of the ſecond particular. D E

Laſtly, as the *Felix* was guilty of thoſe ſins which thoſe vertues did reproach to him.

This

A This *Felix* is to be met with in our books presented to us on a double view of *Tacitus* and *Josephus*; *Tacitus* renders him an *Eques Romanus*, that *Claudius* had sent Procurator of *Judæa*, to manage it for a time, and saith, he did it *per omnem savitiam & libidinem*, in the most cruel arbitrary manner; and then see the difference of an Apostolick Preacher, from *Tertullus* the Rhetor, the one at his humble addreſs and acknowledgment of the obligations that the whole Nation had received from this *most excellent Felix*, *ver.* 2. But Saint *Paul* in a pricking close discourse, *of justice*, and (upon neglect of it) *judgment to come*.

B *Josephus* he looks nearer into his actions, and finds him a tyrannical usurper of another mans wife, *Drusilla* seduced to his bed from her husband *Azys* the King of the *Emesseni*. And then the Sermon of *the faith on Christ* presently lets loose at this adulterous couple; and so you have the seasonableness of the περὶ ἐγκρατείας too, of *chastity* to the unchaste *Felix*, and of *judgment to come* on such wasting sins.

This will certainly teach the Preacher, the combatant of the Lord, the νομίμως ἀθλῶν, the regular manner of his duelling with sin, not the ἀέρα δέρειν, wounding the empty air, lashing those sins or sin-
C ners, that are out of reach of his stripes, but the closer, nearer encounter, the directing his blows at those crimes that are present to him, most culpable and visible in his Auditory; and thus grasping with the *Goliah* of *Gath*, the tallest Philistine in the company.

There is a wide distance betwixt reproaching of present, and absent sinners, the same that betwixt reproof, and backbiting, the boldness and courage of a champion, and the detractions and whispers of a villain; the first, is an indication of spirit; the second, of gall; the first, that a man dares attempt the loving, and saving of his brother, when he shall endanger being cursed and hated for it,
D sacrifice your opinion to your health, your kindness to your souls.

The second, is a character of a Sollicitor fee'd on none but Satans errand, an Orator to set you a railing, but not a trembling, one that can write Satyrs on condition they shall do you no good; incense, but not reforme, that if it shall be possible for hell to lose by his Sermon, will never preach more; The one meaneth to transform his Auditory into Converts and Saints, the other into Broylers and Devils; the one hath all the charity, the other all the mean malice and treachery in his design.

And having such a copy before our eyes, suppose a man should
E divert a little to transcribe it, and in stead of prudence, and tempering, and reviling of those that are out of our reach, reason a while of one branch of justice, yea, and of the faith of Christ, in which 'tis possible we may some of us be concern'd; and enquire, Whether there be not a piece of Turkish Divinity stole out of their Alchoran into our Creed; that of *Prosperum & felix scelus virtus vocatur*,

vocatur, whether the great laws of Vertue and Vice be not by ſome *Politici*, taken out of the *Ephemerides*, nothing decreed honeſt but what we can prognoſticate ſucceſful, the [*victa Catoni*] the liking that cauſe which the heavens do not ſmile on, is a piece of Philoſophical ſullenneſs, which we have not yet learn'd of Chriſt; What is this, but as Saint *Bernard* complains in his time, that thoſe images had the moſt hearty adorations performed to them, which had moſt of the gold and gemms about them; the God obliged to the Image, and the Image to the dreſs for all the Votaries it met with; Have the Romaniſts marks of the Church ſo convinc'd us, that we muſt preſently forſake a Saviour, becauſe we ſee him in danger of crucifying, tear our Goſpels, and run out with horrour, aſſoon as we come to the 26. of *Mat. The multitude with ſwords and ſtaves for to take him?* Was the Cauſe of God worth the charge and pains of killing men formerly, and is it not worth the patience and conſtancy of ſuffering now? Is there any condition in the world ſo hugely deſiderable, as that of ſuffering for or with Chriſt? Ἰδὲ μακαίζομεν τὺς ὑπομένοντας, [*Behold, we count them happy that ſuffer*] was Goſpel in Saint *James* his dayes, *ch.*5.11. (the μακαίζειν denotes the ſtate of the οἱ μάκαρες, the dead Saints in their countrey of Viſion, as you know Saint *Steven* at the minute of his ſufferings *ſaw the glory of God, and Jeſus ſitting*) the ſtate of ſuffering is a ſtate of bliſs, I may adde, a ſuperiour degree of a glorified ſtate, a more then ἰσαγγελία, a dignity above that Orbe that the Angels move in; For, they for want of Bodies are deprived of the honour of ſuffering, all that they aſpire to, is but to be our Seconds, our Aſſiſtants in this combate; onely Chriſt and we have the encloſure of that vaſt preferment. And if there be any need to heighten it yet further, is there any prize more worthy that maſculine valour, then that venerable ſacred name *Jeruſalem the mother of us all*, that brought us forth unto Chriſt, begot us to all our hope of bliſs, and now, for no other crime but that, is a ſtrugling under the pangs and agonies of a bitter combate with the ingrateſull'ſt children under Heaven; the Church of *England*, I mean, which whoſoever hath learning and temper enough to underſtand, knows to be the brighteſt image of primitive purity, the moſt perfect conjuncture of the moſt *ancient* and moſt *holy* Faith that for theſe twelve hundred years any man ever had the honour of defending, or ſuffering for. And ſhould the provocations of an ungracious people, the not valuing or not walking worthy of the treaſures here reſerv'd, the rude continued iniquities of our holy things, tempt God to deliver it up, as he did once his Ark to the Philiſtins, his Chriſt to the Phariſees and the Souldiers, the zeal of the one, and the fury of the other; yet ſure this would not be the confuting of what now I ſay, 'twould not, I muſt hope, be an argument of Gods renouncing that Ark, and that Chriſt, which he did not thus deliver. The Turks having conquer'd and torn out of the Chriſtians hands

A hands the places of the Birth and paſſion of Chriſt, did after this way of Logick inferre that God had judg'd the cauſe for *Mahomet* againſt Chriſt; and *Trajan* could ask the primitive Martyr *Ignatius*, *Et nos non tibi videmur θεοφόροι*, &c. Have not we as much of God in us as you, who proſper by the help of our deities againſt our enemies? Let me purloine or borrow this heathen piece out of your hands, and I ſhall be able to give you an antienter piece in exchange for it, a thorough Chriſtian reſolution of abiding by God, of approving our ſelves to Heaven, and to our own breaſts, whatſoever it coſts us, of venturing the *Ermins* fate (the very Hunters hand, ra-
B ther then fowle her body) the *pati, & mori poſſe*, the paſſive as well as the active courage, which will beare us up through all difficulties, bring us dayes of refreſhment here, or elſe provide us anthemes in the midſt of flames, a paradiſe of comfort here, and of joyes hereafter: and let this ſerve for the exemplifying the point in hand, the fitneſſe of our Apoſtles diſcourſe to *Felix*'s ſtate.

I might doe it again by telling you of the dreadfull majeſty that dwells in this houſe, the deſignation of it to be *a houſe of Prayer* to all people, a place *of crying mightily to the Lord* at ſuch times as theſe: C ſhould I let looſe a whole hour on this theme in this place, 'twould be but too perfect a parallel of Saint *Pauls* diſcourſe of *chaſtity* before *Felix*, which in any reaſon ought to ſet many of my Auditors a *trembling*, but it ſeems we have not yet ſufferings enough to doe ſo: and there is one particular behind that will reſcue you from this uneaſie ſubject, the *manner* of Saint *Pauls* handling this theme, by way of *reaſoning*. *And when he reaſoned*, &c.

The importance of this reaſoning I ſhall but name to you, which I conceive to be, 1. The propoſing to a very Heathens conſideration, the equity and reaſonableneſſe that there ſhould be *a judgment* D *to come* to recompence the unjuſt and incontinent perſon. And 2. the charging home to each ſinners heart, the extream unreaſonableneſs, that for ſo poor advantages as either of thoſe ſins bring in to any man, he ſhould think fit to venture that diſmall payment in another world.

And now my Brethren, to conclude this *reaſoning*, and your taſk of patience together, when you are likely to have ſo little excuſe in periſhing; ſo no colour of reaſon for ſo wild an option, of chuſing death in the errour of your wayes, when you muſt be ſo out of countenance when you come to that place of darkneſſe, ſo unable to E give an account to any fiend that meets you, why you ſhould caſt away all the treaſures in the world for that ſo ſad a purchaſe, and act that really which the Rabbins feign of the Child *Moſes*, prefer the coale of fire before the ingot of gold, chop it into your mouths and ſo finge your tongue, not to make you ſtammer with him, but howle with *Dives* for ever after, and not get one drop to quench the

the tip of that tongue, which is ſo ſadly tormented in thoſe flames; when, I ſay, you are likely to come ſo excuſeleſſe to your torments, ſo unpitied, and ſo ſcorned, ſo without all honour in your ſufferings, as having but your petitions granted you, advanced to your vengeance as to your preferment, *optantibus ipſis*, whilſt Heaven was look'd on as a troubleſome impertinent ſuiter, and you would not be happy, only becauſe you would not; O remember then the Diſciples farewell, when they gave over the Jewes, and turn'd to the Gentiles, *Behold you deſpiſers, and wonder, and periſh*; But before you doe ſo, if it be poſſible give one vitall ſpring, and if but for *Pythagoras's* [αἰσχύνεο σαυτὸν] for the reverence, (if not the charity) for the honour and awe you owe to your own ſoules, if not to ſave them, yet to ſave your credits in the world, to manifeſt that you are not ſuch abject fools, retract your choice, call back the hoſtages you have given to Satan, and ſet out on a more rationall, more juſtifiable voyage. You have heard of the rich Spaniard that had put all his eſtate into jewels, how he was ready to run mad with the phanſie of thinking what a condition he ſhould be in, if all men next morning ſhould awake wiſe, that he ſhould become not only the arranteſt Begger, but the moſt ridiculous Foole. And beleeve it, that laſt Trumpe when it begins to ſound, will have the faculty thus to make all men wiſe, to diſabuſe, and inſpire the whole world with a *new ſenſe*: Thoſe that are in the flames before you, will reproach your madneſſe, count you but Bedlams to come thither; Poor *Dives*, if he had but a Meſſenger, would long ſince have ſent you a hideous report and admonition, that what ever it coſt you, you ſhould not venture comming to that place of torments; O let Saint *Pauls* reaſoning doe it to us here, that we make not ſuch piteous bargains, pay not ſo ſad a price for ſo pure a nothing. Let us be wiſe now, that we may be happy eternally; which wiſdome the onely way to that happineſſe God of his infinite mercy grant us all: to whom, &c.

A B C D

The

The bleſsing influence of CHRIST'S Reſurrection.

The IX. Sermon,

Preached at Eaſter, in S. *Maries* in *Oxon*, *A. D.* 1644.

Acts 3. 26.

God having raiſed up his ſon Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

WEre but a cold unequall oblation to ſo bleſſed, ſo glorious a feſtivity, to entertaine you with the ſtory of the Day, to fetch out *the napkin* and *the grave-cloths*, to give you that now for newes, that every *ſeventh day* for ſixteen hundred yeares hath ſo conſtantly preach'd unto you. 'Tis true indeed what *Ariſtotle* obſerves in his μηχανικὰ, that *the every-day wonders are*
E *the greateſt*, the perfecteſt miracles thoſe that by their commonneſſe have loſt all their veneration; he ſpeaks it of a *circle*, which is of all things moſt common, and yet of all things moſt ſtrange, made up of all contraries, and ſo the mother of all prodigies in art, of all the *engines* and *machines* in the world. And the ſame might be reſolved of this *yearly*, this *weekly revolution*, the *greateſt*, but *common'ſt feſti-*

vall

vall in the Christians *Calendar*, βασιλίσσα ἡμέρα, *the queen-day*, as Saint *Chrysost.* calls it, I, and that *Queen all glorious within*, a many saving miracles inclosed in it, and yet this *Queen* of most familiar condescendings, is content to be our every *weeks* prospect, and after all this as glorious still as ever, no gluts, no satieties in such beholdings. A

But supposing this, I must yet tell you, one pretious gemme there is in this jewell, one part of the great businesse of this day, which is not so commonly taken notice of, and that is the *blessing* saving *office* of the day to us, the benigne aspect, the speciall influence of the *rising of Christ* on the poor Sinners soul, the *use*, the *benefit* of the *Resurrection*; and to discover this unto you, let me with confidence assure you, there is not a *veine* in this whole *mine*, a *beame* in this whole *treasure of light*, a plume of those *healing wings* of the *Sun of righteousnesse*, a Text in this whole Book of God, able to stand you in more stead, then this close of Saint *Peters* Sermon: That our *justification* is more dependent on his *resurrection*, then his *death* it self, is sometimes clearly affirmed by Saint *Paul*, *he was delivered up for our offences, and raised again for our justification*, *Rom.* 4. 25. *It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again*, *Rom.* 8. 34. and so for *salvation* it self. *And being made perfect, he became the Author of eternall salvation*, *Heb.* 5. 9. τελειωθεὶς, being *consummate* and crown'd, (as τελείωσις ἀθλήτου, is the crowning of Martyrs) or τελειωθεὶς, being *consecrated* to his great *Melchisedech-priestly office* (as the context enforceth, and τελείωσις in the Septuagint imports) in either sense a denotation of the *resurrection* of Christ peculiarly; and in this capacity considered, he *became* the ἀίτιος σωτηρίας, *the Author of our salvation*. But for all this compacted together, and the distinct explication of the manner how all this is wrought by Christ's *resurrection*, this is a felicity reserv'd, the peculiar prerogative of this Text, brought out now and prepared for you, if you can but have patience till you see it open'd. *God having raised up his son Jesus, sent him to blesse*, &c. B C D

In these words one fundamentall difficulty there is, the clearing of which will be the first part of my task, and ground-work of my future discourse; and that is to enquire what is meant by *sending Christ to blesse*, which when we have open'd, there will remain but two particulars behind, *The time of this sending*, and *the interpretation of this blessing*; The *time of this sending after his resurrection*, *God* having *raised up sent him*. The *interpretation of this blessing*, or wherein it consists, *In turning every one*, &c. E

I begin with the first of these, To cleare the *fundamentall difficulty*, or explain what is meant *by sending to blesse*.

All sorts of Arts and Sciences have their τεχνολογήματα, their peculiar

A cu'liar *phraſes* and *words of art*, which cannot be interpreted fully but by the *critticall* obſerving their importance among thoſe *Artiſts*. *Caſaubon*, I remember, obſerves it among the Deipnoſophiſts, that they had their ὀπτυλία τεχνελογήματα, that none but *Athenæus* can interpret to us: and certainly the Book of *God* and *Chriſt that ſpake as never man ſpake*, muſt not be denied this priviledge; Among the many that might be referr'd to this head, two here we are fall'n on together, the matter of our preſent enquiry, *ſending* and *bleſſing*. The word שלח to *ſend*, and the *Greek* parallel to it, if we look it in common *Dictionaries*, and in many places of the *Scripture*
B it ſelf, is a word of moſt vulgar obvious notion, but if you will ask the *Scripture-Critick*, you ſhall find in it ſometimes a rich, weighty, pretious importance, *To deſigne*, or *deſtine*, to *inſtall*, or *conſecrate*, *to give commiſſion* for ſome *great office*, [*How ſhall they preach unleſſe they be ſent?*] and a hundred the like. Thus we heare of the *ſending* of *Kings*, *Judges*, *Prophets*, but eſpecially of our *ſpirituall Rulers*, under the *Goſpel*: No other title aſſign'd them, but that of שליחי or ἀπόστολοι, the *miſſi*, the *ſent* or the *Meſſengers* of Chriſt, (the more ſhame for thoſe that contemn this *miſſion*, lay violent hands on that *ſacred function*, the meaneſt and loweſt of the people, (to make one
C parallel more betwixt *Jeroboams* Kingdome, and ours) thoſe προσχαρά γματα, in *Ignatius* phraſe, *braſſe Coines* of their own impreſſing, ſo contrary to the royal prerogative of heaven, ἰδίας ἀπλώσεως, in Saint *Peters agoniſticall* ſtile, that *run* without any *watch-word* of Gods to *ſtart* them; yea, and run like *Ahimaaz*, out-run all others that were *truly ſent*) The defect in our tongue for the expreſſing of this, is a little repair'd by the uſe of the word *Sent*, and ſo read it thus, *God having raiſed up his ſon Jeſus, gave him commiſſion to bleſſe us*, you will ſomewhat diſcerne and remember the importance of this firſt phraſe.

D And ſo againe, ברך *to bleſs*, and the εὐλογῶν, in the Text, ſo fully anſwerable to it, though it be a vulgar ſtile in all Authors, yet a propriety it hath in this place, and in ſome others of *Scripture*, noting the Office of a *Prieſt* to whom it peculiarly belongs to *pronounce*, and *pray for bleſſings*, *i. e.* in this eminent ſenſe, *to bleſs others*.

For there being two ſorts of Prieſts in the *Pentateuch*, or if you will, two acts of the ſame Divine function, the one of *bleſſing*, the other of *ſacrificing*, the one obſervable in the *Fathers* of every Fa-
E mily, in *Gen.* (who therefore uſe ſolemnly to *bleſs their children*) and after the enlarging of *Families* into *Kingdoms*, belonging to *Kings*, and eminently and ſignally notified in *Melchiſedeck*, *Gen.* 14. 19. The other more conſpicuous in *Aaron*, and his Succeſſours in the *Jewiſh Prieſthood*: Both theſe are moſt eminently remarkable in our *Chriſt*, the one in his *death*, the other ever ſince his *reſurrection*. The *ſacrificing* part moſt clearly a ſhadow of that one great *oblation*

on the Altar of the *Croſs* for us, and in ſpight of *Socinus* ſuch a *Prieſt* A
once was Chriſt, thongh *but once* in ſpight of the *Papiſts*. *Once*,
when he offer'd that one pretious oblation of himſelf, the ſame per-
ſon both *Prieſt*, and *Sacrifice*; and *but once*, no longer *Prieſt* thus, then
he was thus a ſacrificing; this is his παραβαλ& ιερωσυν, or μη παραμεν ουσα,
Heb. 7.23. a *Prieſthood* not *ſuffer'd to continue*, the ſameminute de-
termin'd his *mortal Life* and *mortal Prieſthood*, buried the *Aaronical*
rites and the *Prieſt* together. But for the *Melchiſedech prieſthood*,
that of *bleſſing* in my Text, that of *interceſsion*, powerful interceſ-
ſion, *i. e.* giving of grace ſufficient to turn us; this is the Office that
now ſtill belongs unto Chriſt, the peculiar grand Office, to which B
that notion of χειρὸς (to which *Chriſts durable unction*) belongs, by
which he was τελειωμεν& εις τ αιωνα, *conſecrate for evermore*, *Heb.* 7.
ult. parallel to that ſo frequent ſtyle of his, *A Prieſt for ever after the*
order of Melchiſedech; not that *Melchiſedech* was a *Prieſt for ever*, and
Chriſt like him in that, but that Chriſt was to continue for ever ſuch
a Prieſt as *Melchizedech* in *Gen.* was, or that his *Aaronical Prieſthood*
had an end, one ſacrifice, and no more; but his other *Melchizedech-*
prieſthood was to laſt for ever, which you will more diſcern if you
proceed to the ſecond particular, the *date of this ſending*, *the time of*
his inſtalment into this Prieſthood, *after his reſurrection*: *God having* C
raiſed up, *ſent*, *&c.*

That the *reſurrection* inſtall'd *Chriſt* to his *eternal Prieſtly office*,
(or to that part of it which was to *endure for ever*) is a truth that no-
thing but inadvertence hath made men queſtion; There's nothing
more frequently inſinuated in the Scripture; were not my Text de-
monſtrative enough, firſt [*raiſed up*] and then thus [*ſent*] or *in-*
ſtall'd, the 5. and 7. to the *Heb.* would more then prove it: ſo in that
fundamental grand *propheſie*, to which all that is ſaid there, refers,
that in the 110. *Pſal.* the Prieſthood of Chriſt is uſher'd in with a
[*Sit thou at my right hand*] ver. 1. *ruling in the midſt of enemies*, ver. 2. D
the day of his power, ver. 3. all theſe certain evidences of his *reſurrecti-*
on, and then, and not till then, ver. 4. [*the Lord hath ſworn*, *&c. thou*
art a Prieſt for ever:] a *mortal*, dying determinable *Prieſt* he was be-
fore in his *death*, but now after his *reſurrection* from that *death*, *a*
Prieſt for ever. Once more, *Heb.* 7.15. perhaps there may be ſome
Emphaſis in the [αναιςαται, *ariſeth*] *there ariſeth another Prieſt*, or
he ariſeth another, an *Aaronical Prieſt* in his death, but ετερ& ιερευς,
a *Melchiſedech-* (*i. e. another* kind of) *Prieſt* in his *reſurrection*. Adde
to this that the *Melchiſedech-Prieſt* muſt be like the type, a *King* as
well as a *Prieſt*, (which *Chriſt* as Man was not till after his *reſur-* E
rection) and ſo that other famous type of our *Jeſus*, *Zach.* 6.13.
Joſua the ſon of Joſedek the high-prieſt, *he ſhall be a Prieſt upon the*
throne, *and the counſel of peace* (that grand conſultation of reconciling
Sinners to God) *ſhall be betwixt them both*, in the union of that *Scep-*
tre and that *Ephod*, that *Mitre* and that *Crown*, the χειρὸς βασιλευς, &
ιερευς.

A ἱερεὺς, the *Regal* and *Sacerdotal* Office of *Christ*; and as one, ſo the other, both dated alike from after the *reſurrection*; ὅπερ ἔδει δεῖξαι, the thing that by this accumulation of Scripture-teſtimonies, it was neceſſary to demonſtrate. For the clearing of which truth, and reconciling or preventing all difficulties about it, pleaſe you to take it in theſe few Propoſitions.

1. That the *Crucifixion* of *Chriſt* was a *Sacrifice* truly propitiatory and ſatisfactory for the ſins of the whole world, (and there's nothing further from this Text or our preſent Explication of it, then to derogate from the legality, the amplitude, extent, or precious value
B of this ſacrifice.)

Yea and 2. that *Chriſt* himſelf thus willingly offering, delivering up himſelf for us, may in this be ſaid a *Prieſt*, or to have exerciſed in his death a grand act of *Prieſthood*.

But then 3. this is an act of *Aaronical Prieſthood*, which Chriſt was never to exerciſe again, having done it once, *Heb.* 7. 27. and ſo far diſtant from his *eternal Prieſthood*. Or, to ſpeak more clearly, an act of *Chriſt* this, as of a *ſecond Adam*, a *common perſon*, order'd by the wiſdom of God to *bear the chaſtiſement of our peace*, the *Scapegoat* to carry all our ſins on his head into the *wilderneſs*, *into a land not*
C *inhabited*, *Deut.* 16. 22. the ἅδης in our Creed, to which he went; and ſo though it were typified by all the *ſacrifices* of the *Prieſts*, and though in it that whole body of *rites* were determin'd, (no more *Aaronical Prieſts* ſeaſonable after this *one ſacrifice*) yet ſtill this is no part of the *eternal regal Melchiſedech-prieſthood*, that of *powerful interceſſion*, that of *bleſſing* us in the Text; for though the *death* of Chriſt tend mightily toward the *bleſſing* of us, though there were a wonderful act of *interceſſion* on the *Croſs*, [*Father forgive them*] yet that *powerful interceſſion*, that for *grace* to make us capable of mercy, that *bleſſing* in this Text, *the power of conferring what he prayes for*,
D this 'twas to which the *reſurrection* inſtall'd him.

4. If all this will not ſatisfie, why then one way of clearing this truth farther, I ſhall be able to allow you, that the *death* of *Chriſt* conſider'd as a *ſacrifice*, may under that notion paſs not for an act of a *Prieſt in facto eſſe*, but for a *ceremony* of his inauguration *in fieri*; thus in the 8. of *Levit.* at the *conſecrating of Aaron and his ſons*, you ſhall find *ſacrifices* uſed, *the Ram*, *the Ram of conſecration*, *ver.* 22. and apportion'd to that, this *Lamb of God*, that by dying *taketh away the ſinnes of the world*, may paſſe for a *Lamb of conſecratinn*, the true criticall importance of the τελειῶσαι διὰ παθημάτων, *Heb.* 2. 10. that
E the Captain of our ſalvation was to be conſecrated by ſufferings. This death of his that looks ſo like an act of *Aaronical-Prieſthood* is the preparative rite of conſecrating him to that great eternal Prieſthood *after the order of Melchiſedech*, and this preparative moſt abſolutely neceſſary both in reſpect of *Chriſt* and *us*, of *Chriſt* who was to *drink of the brook of the way* before *his head* ſhould be *lifted up*,

humbled to death, &c. *Phil.* 2. *wherefore God hath also highly exalted him*, for that ſuffering crown'd him; Yea, and in reſpect of us too, *Heb.* 2. 9. who were to be *ranſom'd* by his *death*, before we could be *bleſſ'd* by his *reſurrection*, *deliver'd* from the captivity of *Hell*, before capable of that *grace* which muſt help us to *heaven*, which ſeems to me to be the deſcant of that plain ſong, *Heb.* 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren*, *i. e.* as the 18. *verſe* explains it, to *ſuffer being tempted*, to undergo the infirmities and mortality of our fleſh, *that he might be a merciful and faithful high Prieſt*, *&c.* his infirmities and effuſion of his bloud are not this Prieſthood of it ſelf, but the qualifying of the ſecond perſon in the *Trinity*, to become a *high Prieſt*, and that a *merciſull* and *faithful* one, merciful to pardon ſlips, and *faithful* to uphold from falling, and ſo a *Prieſt* ſuch as it is moſt for our intereſt to have. And ſo once more the dreame is out that *Artemidorus* mentions of one, he dream'd he was crucified, and the conſequent was, ἱερεὺς ἀνελήφθη, *he was taken up to be a Prieſt of Dioſpolis*; And by the way, let me tell my *Clergy* Brethren, if that ſhall prove the conſequent of our *Prieſthood*, which was the preſage of *Chriſts*, the pains, the contumelies, yea and *death* of that Croſs, what is this but a bleſſed lot, that hath brought us ſo near our *Chriſt*, and a means to *conſecrate* us too to our βασίλειον ἱεράτευμα, to be *Kings* and *Prieſts* for ever in Heaven.

I have thus far labour'd to clear this doctrine, calculated the time of Chriſts enſtallment to his *eternal Prieſthood*, and found it exactly the ſame with the *æra* here in this Text, not till after the *reſurrection*, to which I ſhall only adde one finall grand proof of all, which will ſumme up all that hath been hitherto ſaid, That parting ſpeech of *Chriſts*, *Mat. ult.* [*All power is given unto me both in heaven and earth*,] that you know was after the *reſurrection*, and ſo from thence that *power* was dated; and that *commiſſion* of *bleſſing*, that here we ſpeak of; The act of his eternal Prieſthood is his *interceſſion*, that his *powerful interceſſion*, that his *giving* of that *grace* which he *intercedes* for, that the *bleſſing* in this Text; and ſo the *commiſſion* of *bleſſing* was given him not till after the *reſurrection*. And believe it, though it look all this while like a rough ſapleſſe ſpeculation, there is yet ſomewhat in it, that may prove very *uſeful* and ordinable to *practice*, a hint if not a means of removing one of the harmfull'ſt *ſcandals*, and impediments of *good* life, that is to be met with. We are Chriſtians all, and by that claim τέλειοι εἰς ζωὴν αἰώνιον, on *rank*, and on march *toward eternal life*, and yet many of us live like ſo many *Mahometans* or *Chinai*-infidels, quite out of all form of obedience to the *commands* of *Chriſt*, we do not *reverence* him ſo much as to pretend toward *ſerving* him, not advance ſo far as but to be *hypocrites* in that matter, live in all the ſenſuality and vileneſs in the world, and yet live *confidently*, reſolve we have done what is required of us by Chriſt, can juſtifie our ſtate for ſuch as

God

A God is pleaſed with; And if we be called to account, the anchor of all this unreaſonable falſe *hope* of ours, is moſt conſtantly this, that *Chriſt* our *Prieſt hath propitiated for us*, we fly to our *City of refuge till our Prieſt be dead*, and then we are quit by *proclamation*, out of the reach of the avenger of bloud. 'Tis the *death* of *Chriſt* we depend on to do all our task for us, his *prieſtly*, not *regal* office, we are reſolved to be beholding to; In that we have *Chriſt* the *Sacrificer*, *Chriſt* the *Reconciler*, *Chriſt* the *Satisfier*, and theſe are *Chriſts* enough to keep us ſafe, without the aid of *Chriſt* the *King*, that *Judaical* unedifying notion of a *reigning Meſſias*, and then *quis ſeparabit?*
B what ſin, what devils, what legion, what *act*, what *habit*, what *cuſtom*, what *indulgence* in ſin, *i. e.* what *Tophet*, what *Hell ſhall be able to ſeparate us from the love*, the *favour*, the *heaven* of *God?*

He that hath *Chriſt* the *Prieſt* hath all; he that believes in the *ſufferings*, hath Chriſt the *Prieſt*, though not the *King*; hath the *faith*, though not the *works*, *i. e.* the *righteouſneſs*, though not the *Heatheniſh morality*; the *Proteſtant*, Orthodox part, though not the *Popery*, the *Antichriſtianiſm* of a *Chriſtian*, and ſo is but the richer for that want, hath the greater portion in the *ſufferings* of *Chriſt*, by the abundance of thoſe ſins he ſuffered for; the more of the *Prieſt* is
C ours, by how much the leſs of the *King* is diſcernible in us. Having driven our *unchriſtian* lives to this principle, this ſolemn conceit of ours, that the *prieſtly* office of *Chriſt* (to which if rightly underſtood we owe all our ſalvation) is nothing but the *death* of that *Chriſt*, methinks 'twere now poſſible to convince the ſecure *Fiduciary* of the *errour* and *ſophiſtry* of his former way, to rob him of his beloved cheat. Now that we have prov'd ſo clear, that Chriſt commenc'd his *eternal Prieſthood* (that on which all our *bleſſedneſs* depends) from the ἀναστάσει, not till after his *reſurrection*. For *Tell me, O thou whom my ſoul loveth*, and mourneth, and bleedeth for in ſecret, thou *carnal confident*,
D that haſt *wearied thy ſelf in the greatneſs of thy way*, thy profane wild-gooſe chaſe of ſin, *and yet haſt not ſaid there is no hope*, thou that wilt *profane* and be *ſaved* too, *riot* and be *ſaved* too, reconcile *faction*, *rebellion*, *ſacrilege*, *oppreſſion*, *oaths*, *carnality*, all the unchriſtian practices in the world, (the confutation of the whole Goſpel) with ſalvation; Tell me, I ſay, what *Chriſt* it is, thou wilt be tried, or *ſaved* by; by *Chriſt* the *King?* I am confident thou wert never ſo impudent to venture thy rebellions to that cognizance: Well, it is *Chriſt the Prieſt* thou ſo dependeſt on; and why Chriſt the Prieſt? Why? becauſe he hath *ſacrificed* himſelf for thee.
E Now let me tell thee, 1. That ſome have gueſt ſhrewdly, that though *Chriſt* died for all the ſinners and ſins in the world, yet his *ſufferings* being but *finite* in *duration*, though *infinite* in reſpect of the *perſon* of the ſufferer, will not prove a λύτρον ἰσόμοιρον, a *proportionable ranſom* for thy ſins; I mean, the impenitent ſinners ſins, in *duration* infinite, being, as they are, undetermin'd, uncut off by repentance.

Thou muſt *returne*, *reforme*, *confeſs* and *forſake*, or elſe thou haſt out-ſinn'd the very *ſufferings* of Chriſt, out-ſpent that vaſt ranſome, *out-damn'd* ſalvation it ſelf: that may be a conviction *ad hominem* perhaps, and therefore I mention'd it in the firſt place. But then, 2. Thou art, it ſeemes, all this while miſtaken in thy *Prieſt*, thou art, it ſeemes, all for the *Aaronicall*, and haſt not yet thought of the *Melchiſedech-prieſt*; thou art all for the *ſacrificer*, and never dream'ſt of the *bleſſer*. Thou layeſt all thy weight on the *Croſs* of Chriſt, and art ready to preſſe it down to *hell* with thee, with *leaning* onely, but not *crucifying* one luſt on it; never thinkeſt of being *riſen* with *Chriſt*, the condition ſo indiſpenſably neceſſary to give us claim to the benefit of his *death*, and ſo in effect thou leaveſt *Chriſt* in the *grave*, and thy ſelf in that mournfull caſe of the deſpairing Diſciples, *ſperaveramus*, *we had hoped*, but never look'ſt after a *reſurrection*. 'Twas Saint *Pauls* ſaying, [*If in this life onely we have hope in Chriſt, we were of all men moſt miſerable*] I ſuppoſe it is in this life only, not of *us*, but of *Chriſt* on this earth, for it is brought to prove *Chriſts reſurrection* there, and it followes immediately, *but now is Chriſt raiſed*, 1 *Cor.* 15. 20. and if that be the ſenſe of the ζωὴ ταύτη there, the [*this life of Chriſt*] contains alſo his *death* under it, for both thoſe together it is, that muſt make up the oppoſite to the *reſurrection*. And then I ſhall enlarge the Apoſtles words, though not ſenſe, *If in the earthly life and death of Chriſt we had hope onely*, a *ſad* life, and a *contumelious* death, if there were no ſuch thing as a *reſurrection* to help *bleſſe* us, *we were of all men the moſt miſerable*; hadſt thou no other *Prieſt*, but the *Sacrificer*, the *mortall* finite *Aaronicall-Prieſt*, nothing but the ranſome of *Chriſts death* (which, though it be never ſo high a price, is yet finally unavailable to many for whom it was paid, he *bought* them that are *damn'd* for *denying* him, 2 *Pet.* 2. 1. the wilfull ſinner *treads under foot the Son of God, profanes the bloud of the covenant by which he is ſanctified*, *Heb.* 10. 29. and ſo there's deſtruction enough ſtill behind for the impenitent wretch after all that *Chriſt* hath *ſuffer'd* for thee) what formes of ejulation and lamentation were enough for thee, *Alas my Brother! ah Lord!* or *ah his glory!* what mourning or wailing were thy portion? Tell me, wilt thou be content to leave thy *Father* before he hath *bleſſed* thee? *Jacob* would not doe ſo with the *Angel*, but would wreſtle his thigh out of joynt, rather then thus part with him, and even *the profane Eſau* will *run* and *weep bitterly* for it, and then art thou more nice and tender then that *ſmooth Jacob*, wretchleſſe then that profane *Eſau*, if thou content'ſt thy ſelf onely to have brought *Chriſt* to the *grave*, that ſtate of *curſe*, and never look'ſt out for the *bleſſing* provided for thee in the *reſurrection*: Miſtake me not, I would not drive you from this *Croſſe* of *Chriſt*, diſcourage you from that moſt neceſſary *act of faith*, the apprehending the crucified *Saviour*; No, if my lot had fallen on a *Good-friday*, I would have

A have ſpent my whole hour on that one theme, and *known nothing among you but Jeſus Chriſt and him crucified:* Onely my deſire is, that you will not allow one *act* of *faith* to turn Projector, to get all the cuſtome from the reſt, that you will permit *Chriſt* to *live* in you, as well as to *die for* you, to *bleſſe* as well as to *ſatiſfie*, to *riſe again for your juſtification*, as well as *to be delivered up for your offences*, that you will attend him at *Galilee* as well as at *Golgotha*, think of the *triumphant* as well as the *crucified Saviour*, the *Melchiſedech* as well as the *mortall Aaron-Prieſt*. And not onely to *think* of his *riſing*, I muſt tell you, but count of a work, a mighty important
B neceſſary work, that of *turning*, in this Text, to be wrought on us, and in us by that *reſurrection* now, after the pardon impetrated by his *paſſion*; I ſay not onely to *think* of and *believe* him *riſen*, the Devill hath as much of that thought, as frequent repeated acts of that *belief* as you, and there is not ſuch *magick* in that *faith*, or phanſie, as to beare you to Heaven by *meditating* on his journey thither, to *elevate* you, by *gazing* on his *aſcenſion*. No, that *faith* muſt be in our *hearts* too, that principle of action, and *practice*, they muſt open to him as the *Tulip* to the riſing Sun, or as the *everlaſting dores to that King of glory*, give him an alacrious hoſpi-
C table reception, as the friend to the friend, as the diſeaſed to the Phyſician, deliver themſelves up moſt willing Patients to all his *bleſſing* warming influences, to all his *medicinable* ſaving methods, that he may ſanctifie, and reforme, *bleſs* and *turn*, *live and reigne in our hearts by faith*, and prove a *Shiloh* in the Criticks notion of the word, from שלה *fortunatus eſt*, *the work of the Lord*, for which he raiſed him, thrive and *proſper in his hands*. We muſt *riſe* with *Chriſt* as well as *die* with him, doe as the *bodies of the Saints that ſlept*, *Mat.* 28. 53. *ariſe and come out of our graves of ſinne, go into the holy City and appeare to many*. Our *reſurgere* muſt
D be attended with an *ire*, (an *ire* of obedience, *Go*, *and he goeth*; an *ire* of *motion* too, an active ſtirring vitall life, not *ſit* onely or *creep*, but *go* and *walk*, and *run the way of Gods commandements*) and then 2. we muſt have a terme for that motion, a matter for that obedience, an *ubi* for that *ire*, and that [*civitatem ſanctam*,] 1. the *City*, and then the *holy*, the life of the man, the Citizen, the Common-wealths man, *riſen* with *Chriſt*, in every of theſe capacities, and then the *ſanctam*; a ſuperaddition of all *ſanctity*, of all that's *Chriſtian*, and in all theſe notions we muſt *ire*, and *præire*, go before as a ἀρχηγός, and ſo do that great act of charity, attract others after
E us by exemplary lightſome actions, *apparere multis*, conduct the ſtray multitude to heaven. That this is the benefit of Chriſts reſurrection, and that there is no faith, or belief in this article to be counted of, but that is thus improv'd, thus evidenced, is the ſpeciall thing that I meant to perſwade you from theſe words, which I ſhall endeavour to doe by reſerving the remainder of the time

time for the third and laſt particular, *the interpretation of this Prieſtly office of Chriſt, to which the reſurrection inſtall'd him, or wherein this bleſſing conſiſts, In turning*, &c. A

For the equall dealing with which I conceive my ſelf obliged to ſhew you theſe three things:

1. What is meant by *turning away every one from his iniquities.*

2. What the *dependence* is betwixt *this* and *the reſurrection of Chriſt.*

3. How this *turning* is an interpretation of *bleſſing*, *God having raiſed up his ſon Jeſus, ſent him to bleſs us, in turning*, &c.

For the firſt, every ſyllable will be a hint of direction for this matter, 1. *Turne*] that one ſyllable is the beſt deſcription of the great ſaving grace of *repentance*, μετάθεσις τῆς νοῦ, in *Athanaſius's* phraſe, the *inverting*, the *tranſpoſing*, or the turning of the ſoul, and leſſe then that will not prove ſufficient, *humbling*, and *confeſſing*, and *grieving*, and *hating* will not ſerve the turne, theſe are but *initiall* preparatives to that *laſt* hand, but dull lines, but liveleſs monagrams, which that vitall pencil in this Text, that of *turning* muſt fill up; The want of this one accompliſhment is the ruining of all, makes that vaſt *Chaſm*, as wide as that betwixt *Dives* and *Abrahams boſome*; the ſorrowing, confeſſing, ſelf-hating, (if unreformed) ſinner may fry in *Hell*, when none but the *returning Prodigall* can find admiſſion to *Heaven*; and that for the [*turning.*] The *manner* of which will be worth the obſerving alſo, the word [ἐπιστρέφω] here is common to *Chriſt* and *us*, but in a different power and ſenſe, he by way of *efficience*, we of *non-reſiſtance*, *active* in *Chriſt*, and but *neutral* in us, he *to turn* us, and then we to *turne*, *not to reſiſt* that power of his grace, not to go on, when he *turnes*: So in other phraſes of Scripture, he to *draw*, and then we *to run after him*; God to *work* in us *both to will and to doe*, and then we *to work out our own ſalvation*; he to *knock*, and we to *open*; he to *rouze* the *ſleeper*, and we to *awake*, and *riſe from the dead*; we to *obey* his *grace*, but his *grace* moſt neceſſary thus to *turne* us: or yet more plainly, *Chriſt* to uſe all the means of *turning* us, that can belong to *God*, dealing with *reaſonable* creatures, and ſuch as he means *to crowne*, or *puniſh*; his *call*, his *promiſe*, his *threats*, his *grace*, *preventing*, *exciting*, *aſſiſting*, in a word, all but *violence*, and *coaction* (which is deſtructive of all *judgement to come*) and we *not-to-reſiſt*, to *grieve*, to *quench* thoſe *bleſſing* methods, to *turn* when he will have us *turn*. Then [*every one of you*] the *extent* of that *grace*, conſequent to that *reſurrection*, *He is gone up on high, hath led captivity captive, and gave gifts unto men*, *men* indefinitely there, and *all fleſh* in the other propheſie (*I will poure out my ſpirit on all fleſh*) and here *every one of you*, *i. e.* primarily *every one of you Jewes*, [*unto you firſt*] in the beginning of the Verſe, but then from them diffuſively to all others; The σωτήριος χάρις, *Tit.* 2. 11. hath *appeared unto all men*, πᾶσιν ἀνθρώποις, &c. taking them all into the *ſchoole* B C D E

of

A *of discipline, teaching them to live soberly, and justly, and piously in this world*; and againe [*every one*] this *turning* is indispensably necessary, and therefore to every self flatterer, *O be not deceived*, &c. and *bring forth* fruit, &c. and *think not to say within your selves, We have Abraham*, &c. There is no dispensation for *Abrahams* Children, for the *elect*, for men of such and such perswasions, no speciall priviledge for Favourites, no Posterne-gate, or back-staires for some choice *privado's*, all their prerogative is the ὑμῖν πρῶτον, earlier grace, or more grace, and consequently so much the more obligation, but then *except you repent*, and return, *you shall all perish*. 3. [*From his iniqui-*
B *ties*] *Iniquities*, first, and then [*his*] Iniquities; not the παραπτώματα, every legall breach, or *declination*; the *resurrection*, and *grace* of Christ will not thus *returne* us to a Paradise on earth, will not thus sublime us quite out of our fraile sinner-state, *till our mortality be swallowed up with life*, but the πονηρίαι, *villanies* and wickednesses of the carnall man, the wasting *acts*, and noisome *habits* of an unsanctified life, from these *Christ died* and *rose*, that he might *turn* us. There is not a more noxious mistake, a more fatall piece of Stoicism amongst Christians, then not to observe the different *degrees* and elevations of *sin*, one of the *first*, another of the *second magnitude*,
C one *ignis fatuus* or false *star differing from another* in dishonour, though not in *glory*, some *spots that are spots of sons*, that by a *general repentance*, without particular victory over them, by an *habitual* resolution to amend all that is amisse, without *actual* getting out of these *frailties*, are capable of Gods mercy in *Christ*, reconcileable with a *regenerate* estate, such are our ἀσθενείαι, our weaknesses, ignorances, and the like; and some that are *not the spots of sons*, they which *doe them, shall not* without actuall reformation, and victory, and forsaking, *enter*, or *inherit the kingdome of God*, after all that Christ hath *done*, and *suffered* for them; such our deliberate *acts*,
D and *habits* against *light*, against *grace*, the πονηρίαι, in the Text; and let me tell you, the not-pondering these differences, not observing the graines, and scruples of sin, how farre the ἀσθενείαι, extend, and when they are overgrown into πονηρίαι, is the ground (that I say no more) of a deal of desperate profaneness; We cannot keep from *all* sin, and therefore count it lost labour to endevour to abstain from *any*; having demonstrated our selves men by the ἀσθενείαι, we make no scruple to evidence our selves Devils too by the πονηρίαι; the *desperation* of *perfect* sinlessnesse makes us secure in all *vileness*; and being engaged in *weakness*, we advance to *madness*; either *hope* to be
E saved with our *greatest* sins, or *feare* to be *damned* for our least; and having resolv'd it impossible to doe all, resolve securely to doe none; our *infirmities* may damn us, and our *rebellions* can doe no more; our *prayers*, our almes have *sin* in them, and our *murthers* and *sacriledges* can be but *sinful*: and so if the Devil or our interests will take the pains to solicite it, the deadliest sin shall passe for as *innocent* a creature,

ture, as tame, a *stingless* Serpent, as the faireſt *Chriſtian* vertue, and all this upon the not obſerving the weight of the πονηρία here, which Chriſt *roſe* from the grave on purpoſe to *turn* us from, and from which whoſoever is not *turned*, ſhall never *riſe unto life*. Adde unto this the [αὐτῶν] the [*his*] iniqùities, as it refers to the *author* of them, and this is the bill of *challenge* and claim to thoſe accurſed poſſeſſions of ours; nothing is ſo truly, ſo peculiarly *ours*, as our *ſins*; and of thoſe, as our πονηρίαι; Our *frailties*, our *lapſes*, our *ignorances*, the diſeaſes, and infelicities of our nature, which may inſenſibly fall from us, *vix ea noſtra voco*; but our *waſting*, wilful *acts*, and indulg'd *habits*, thoſe great *Vultures* and *Tygres* of the ſoul, they are moſt *perfectly* our *own*, the natural'ſt brats, and trueſt progeny, that ever came from our loins, nor Ζεὺς, nor μοῖρα, nor εἱμαρμένη, in *Agamemnons* phraſe, nor *God*, nor *Fate*, nor *Fiend*, are any way chargeable with them: The firſt were *blaſphemy*, the ſecond *Stoiciſme* and folly to boot, the third a *bearing falſe witneſſe* againſt the *devil* himſelf, robbing him of his great fundamental title of διάβολος, *Calumniator*, and proving thoſe that thus charge him the greateſt Devils of the twaine, and all this, is but one part of the [αὐτῶν] here, the [*his*] &c. as it refers to the Author. And [αὐτῶν] again, the [*his*] as it is a note of eminence, his *peculiar*, prime, reigning ſins, that all others, like the ὁ δῆμος, or communalty are faine to be ſubject to, ſometimes a monarch-dictator-ſingle-*ſin*, a [*the plague in his own heart*] a principality of *ambition*, of *pride*, of *luſt*, of *covetouſneſs*, that all others at their diſtance adminiſter unto; ſometimes an *optimacy* of a few, all prime coequal in their power, and ſometimes a *democracy*, or popular ſtate, a whole *Ægypt* full of locuſts in one breaſt, a *Gad*, a *troop* or ſhole of ſins, all leading us captive to their *ſhambles*; and thus our *Soveraign ſins*, as different as our tempers, and every one the [αὐτῶν] here every man from *his* iniquities. The ſumme of this firſt proſpect is briefly this, *The turning every one from his iniquities*, wherein Chriſts *bleſſing* us conſiſts, is his giving of *grace ſufficient* to work an *univerſal*, *ſincere*, *impartial*, *thorough-change* of every ſinner, from all his *reigning*, *wilful ſins*; The ſincerity, though not perfection of the new creature; And the *dependence betwixt this and the reſurrection of Chriſt*, is the ſecond, or next enquiry.

The *reſurrection of Chriſt* in the Scripture-ſtile ſignifies not alwayes the *act of riſing* from the dead, but the conſequent *ſtate* after that *riſing*, by the ſame proportion that καινὴ κτίσις, *the new creation*, and the being *regenerate* or *born of God*, ſignifie the *ſtate* of *Sonſhip*, and not the *act* of *begetting* only; So that in brief, the ἀναστήσας here, the *raiſing* up of *Jeſus*, ſignifies the new *ſtate*, to which *Chriſt* was inaugurate at his *reſurrection*, and contains under it all the ſeverals, of *aſcenſion*, of ſitting at the right hand of power, of the miſſion of the Holy Ghoſt, and his powerful interceſsion for us in Heaven ever

A ever ſince, and to the end of the world; And this is the notion of the *reſurrection* of Chriſt, which is the bleſſer, which hath that influence on our *turning*, 'twill not be amiſſe to ſhew you *how*.

And here I ſhall not mention that morall influence of his reſurrection upon ours; by the example of his powerfull raiſing out of the grave, to *preach* to us the neceſſity of our ſhaking off the *grave-cloths*, that cadaverous, chil, noyſome eſtate of ſin, ἡ συνεγείρεσθε τῷ Χριστῷ, to *riſe* again with him; This is the *bleſſing* in the Text; but this the *example* of Chriſt might preach long enough to dead ſoules,
B before it would be hearkned unto, although the truth is, the antient *Church* by their ſetting apart theſe Holy-dayes for the *baptizing* of all that were baptized, and the whole ſpace betwixt this and *Pentecoſt*, and every *Dominical* in the yeare, for the geſture of *ſtanding* in all their ſervices, that no man might come neer the earth, at the time that *Chriſt roſe* from it, did certainly deſire to enforce this morall on us, that our ſouls might now *turne*, and be *bleſſed*, *riſe* and be conformed to the image of Chriſts reſurrection; Bleſſed Lord! that it might be thus *exemplary* to us at this time. But to omit this, the ſpeciall particulars wherein the *reſurrection* of Chriſt,
C as our *bleſſer*, hath its influence on our turning, are briefly theſe three:

1. The beſtowing on us ſome part of that *Spirit*, by which *Chriſt* was *raiſed* out of the grave. Conſider, *Rom.* 8. *v.* 11. and 'tis all that I ſhall ſay to you of that firſt particular. *If the Spirit of him that raiſed up Chriſt from the dead dwell in you, he that raiſed up Chriſt ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you*, that Spirit of power by which Chriſt was raiſed out of the grave, is the very efficient of our *turning*, our new birth, the Author of our preſent *bleſſedneſſe*, and the pledge of our future
D immortality; *God having raiſed his Son by his Spirit*, anointed him with that Spirit to work the like miracles daily on our ſoules, in *bleſſing*, *in turning every one*, &c. and that is the firſt thing.

2. *Chriſts reſurrection* hath a hand in *bleſſing*, in *turning* from iniquity, in reſpect to that ſolemn miſſion of the *Holy Ghoſt* promiſed before, and performed immediately after his *aſcenſion*. This not *perſon*, I meane, but *office* of the Holy Ghoſt, in ſetling a Paſtorage in the Church, and to it the conſequent power, and ne-
E ceſſity of *preaching*, *adminiſtring Sacraments*, *governing*, *cenſuring*, all which were the effects of the *Holy Ghoſts* deſcending, and the direct interpretation of the λάβετε πνεῦμα, then, and ever ſince then. To which if you pleaſe to adde the promiſe of the annexion of the Spirit, and the inviſible grace of God to the orderly uſe of theſe, ſo farre, that the *preaching of the Goſpel* (not onely that manner of preaching among us, that hath gotten the monopoly of all the ſervice

vice of God into its Patent, the onely thing that many of us pay all our devotion to, but any other way of making known the *Gospel* of Christ the doctrine of the second Covenant) is call'd διακονία πνύματος, 2 *Cor.* 3. 8. *the administration*, or means *of* dispensing *the Spirit* to us, and the Sacrament κοινωνία αἵματος, the *communication of the blood of Christ*, yea and the *censures*, no carnall, *weak*, blunt *weapons of our warfare*, 2 *Cor.* 10. 4. but *mighty through God*, &c. you have then a second energy of his *resurrection* toward our *turning*, so great, that he that holds out against this method of power and grace, and will not *turne* nor *understand* after all this, shall never be capable of any other means of *blessing*, of working that great work for him: and so you see the second ground of dependence, between the *resurrection*, and *blessing*, or *turning*. O that it might work its design upon us, that *to day we would heare the voice*, that cries so loud to us out of heaven, the last perhaps *numerically*, I am sure the last *in specie* or kind, the last artifice, this of the Word, and Sacraments, that is ever to be hoped for to this end, *to blesse us, to turne us every one from our*, &c.

3. The *Resurrection* hath to doe in *blessing*, and *turning*, in respect of Christs *Intercession*, that prime act of his *Melchisedech-priesthood*, his powerfull intercession, *i. e.* in effect, conferring of grace on us; thus *Rom* 8.34. where that weighty business of justifying is laid more on the *Resurrection*, then *Death* of *Christ*, (*It is Christ that dyed, yea rather that is risen againe.*) 'Tis thus enlarged in the next words, *who is even at the right hand of God, who also maketh intercession for us*; his *intercession*, powerfull intercession at the *right hand of God*, (a consequent of Gods *raising up his Son Jesus*) hath a main influence on *turning* first, and then *justifying* the ungodly: and so *Heb.* 7. 25. *Wherefore he is able to save them to the uttermost*, σώζειν εἰς τὸ παντελὲς, *to save them for good and all*, deliver them from all kind of assailants, from *sin*, from *themselves*, from *wrath*, from *hell*, though not absolutely *all*, yet those *that come unto God by him*, those that *turne* when he will have them turne, *seeing he ever liveth to make intercession for them*. Will you see this more clearly? Why then thus. There are three degrees of grace, *preventing*, *exciting*, *assisting*: the first for *conversion*, the second for *sanctifying*, the third for *perseverance*. And two acts of *turning*, being already premised, for the beginning of that *blessing* work, 1. By the power of that *Spirit* that *raised Jesus from the dead*; Then 2. By the *descent* of the *holy Ghost*; (the first as the seed sowne, the second as the raine and Sun-shine to bring it up) there is yet a third required for the eareing and hardning of the corne, that of Gods *giving increase*, for the consummating this weighty affaire, for the confirming and establishing those that are initially *blest* and *turned* into a kind of Angelicall state of *perseverance*: And to this it is that Christs continuall intercession belongs, for that is peculiarly for Disciples, for those that are Beleevers,

A vers, Christians already, that they may be *preserved* and kept in that state, (as for Saint *Peter* in the time of shock, of tempest, when Satan is at his [*expetivit*]) that if we be permitted to be tempted, yet our *faith may not fail*, *Luke* 22. 32. Another copy of this *intercession* you have *John* 17. the whole Chapter is a prescript form of it, a platforme of what he now daily performs in heaven. Look in the 11. verse, *Holy Father, keep through thine own name*, own power, *those whom thou hast given me*, those that are beleevers already: and in the 15. *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evill one*; not for im-
B munity from temptations, for an impeccable state, but for a sufficiency of grace to keep, to sustaine them in time of temptation, *that they may be able to stand*. So that this Intercession of Christ, is apportion'd and adequate to the προκόπτοντες, *proficients*, those that are Beleevers already, Disciples, (or others to come that shall be such, and when they are pray'd for, are considered under that notion, as tis cleare *ver.* 20. *Neither pray I for these alone, but for them also that shall beleeve on me through their word*) a direct notation, who they are, that this daily *intercession* for *keeping*, for perseverance belongs to, the beleevers, faithful disciples, and none others, *I pray for them, I*
C *pray not for the world, ver.* 9. Other prayers he can allow for the *world*, the veryest incarnate devils in it, the very crucifyers, *Father forgive them*; but this prayer for *perseverance*, for *keeping*, is onely for the [*them*] the beleevers there: The impenitent unbeleever cannot have his portion in that, unlesse he would have Christ pray to damne him irreversibly, to *keep* him in his *impenitence, to seale him up unto the day of perdition*: You see from hence by way of result or corollary, what tis that our *perseverance* in the faith and favour of God is imputable to, not any fatall contrivance for some speciall confidents, that their sinnes *shall not be able to separate them*, not
D any such ἀπολύτρωσις, as *Marcus* his Scholars in *Irenæus* pretended to, that by it they were φύσει πνευματικοὶ, *naturally spirituall*, that all the debaucheries in the world could no more *vitiate* them, then the *Sun-beams* are profan'd by the *dunghill* which they shine on, or the *gold* by the sluttery it may be mixt with, that by the *shield of the mother of heaven*, what ever they did, they were ἀόρατοι τῷ κριτῇ, *invisible to the Judge*. No such comforts and hopes as these, of *perseverance* in *sinne*, and *favour* with *God* at once, of making good our union with God, when we are in the *gall* of *bitternesse*, of being *justified*, when we are not *sanctified*; that *magicall spell*, that fastens us in a
E circle, (and then what ever we doe there, the devill cannot approach us) is the very *hope of the hypocrite* in *Job*, and that hope as hypocriticall as himself, *perisheth*, and vanisheth, when he hath most rest to set upon it, Νηὸς ἐλπὶς πλήρης, saith *Aristotle*, the *debauch't young man can entertaine himselfe* with such daring courageous *hopes* as these, γήρως δὲ δυσελπὶς, but *old age* and *death-beds* are not of so *good*

assurance. There is but one principle, I say, of our *perseverance* to be depended on, that of *Christs daily intercession* for the true humble disciple, that his *faith may not faile*, and that *Intercession* an act of *power* in Christ, to give what he thus prayes for, *All power is given unto me*, and so in effect, a doing, and giving what ever is required on Gods part to the working of this blessed work upon our soules, a concurrence, an actuall donation of minutely assistance to them that humbly wait and beg for it, and that secondly receive it, and make use of it when tis given. That double condition is indispensably required on our parts, to the obtaining of this grace, as you may see it in the *Habenti dabitur*, the parable of the talent: and *Heb.* 7. 25. *He is able to save them that come unto God by him, seeing he ever liveth to make intercession for them*: the ability to *save* and *deliver* out of the tempters hand, to give *perseverance*, is explained by his continuall intercession, but that onely to those that *come unto God by him*, the pious disciple, and true Christian, the *worshipper of God that doth his will*, that 1. *begs*, and then doth not *resist*, and *grieve* that *Spirit* of his, (as *Heb.* 5. 9. he is *authour of salvation*, to whom? *to all those that obey him*) he is [*able to save them*] as if Christ were not able to save any others, to give any other perseverance, (*as he could not doe miracles* in his own country, *because of their unbelief.*) The truth is, his decree and oath hath *manicled* him, not to work such miracles of *mercies*, prodigies of *perseverance* for the profane impenitent, the either spirituall or carnall presumer. You see now the dependence betwixt the ἀναπόδας, on one side, and the εὐλογῶν & ἀποστρέφειν, on t'other, the *rising* on one side, and the *blessing* and *turning* on t'other: I proceed to my last particular, that the *turning* is but a periphrasis of *blessing*, *To blesse us in turning*, &c.

And I would it were in my power in stead of demonstrating to your braine, to preach this home to your affections, to perswade you, and convince you of this great truth, the belief of which your *felicity* here, and *eternity* hereafter so much depends on; could you but acknowledge the ὅτι, that there is any such thing as *blessednes* in a *regenerate life*, discern this *mystery of godlinesse*, the present joyous estate, that lies folded up in the *new creature*, 'tis impossible you should be any longer in love with perishing. There may be perhaps some *smooth*, *pleasant* parts in sinne that the beast about you may *delight* in, some entertainment for that carnall *brute*; but what a poore acquisition is that *delight*, to tempt thee out of *blessednes*, to rob thee of such inestimable treasures? A piteous exchange this, make the best of it: but when that *momentary* joy is not to be had neither, when there is so little, so nothing even of transitory *carnall pleasure* in it, then *Returne, O Shunamite, returne*, let not the *Prodigall* out-wit thee, out-thrive thee, rise up in *judgment against thee, and condemn thee*; He after the exhausting not

A not onely of his *patrimony*, but of his *flesh*, a creſt-fall'n degenerous Prodigall, a kind of *Lycanthropos Nebuchadnezzar*, (but in worſe company) driven from *men* to *ſwine*, which of all other creatures are unfitteſt to preach *returning* (their *ocular nerves*, ſaith *Plutarch*, are ſo placed, that they can never come to ſee Heaven, till they are laid upon their *backs*) yet even (this gueſt of *ſwine*) *Prodigall* can at laſt think fit to *return* to his *Father*; O let this *Prodigall* turn *Preacher*, (as ſuch ſometimes when they have run out of all, are wont to doe) I ſhall give him the Text, on which I ſhall be confident he will be very rhetoricall: *Returne unto thy reſt O my*
B *ſoule.*

Againe conſider the *ti*, *what bleſſedneſſe is*, and that may poſſibly work upon you; Other excellencies there are, that may ſet you out in the eyes of men, generoſity, obligingneſſe, wiſdome, learning, courage, &c. and every of theſe can be thought fit to be ſome ſober mans Idol. And yet the utmoſt that can belong to theſe, is to be *praiſe-worthy*: And then what proportion is there betwixt all theſe, and one ſuch heroick excellency, of which the Philoſopher can ſay, *praiſe* is too poore a reward for them, we count them *bleſſed.*

C O then if *there be any conſolation in Chriſt*, *any vertue*, *any praiſe*, if any ſo noble a quality as ambition be left in you, if any ſpark of that Veſtal flame, any aſpiring to that which will ennoble and ſublime your natures, any deſigne on *bleſſedneſſe*, behold and remember the *turning* in this Text, nay if you are but ſo wel-natured as to wiſh a poor piteous accurſed *kingdome* out of the jawes of ſo many hels, and capable of ſome returne toward *bleſſedneſſe* againe, *fulfill you my joy.* Away with thoſe objections and prejudices we have to repentance, that 'tis a ragged, thorny, galling way, a dull, melancholy, joyleſſe ſtate, what ever you can miſſe, what ever
D quarrel in it, 'twill be abundantly repair'd and ſatisfied in this one of *bleſſedneſs*; ſend me all the torments and miſeries of this malicious Age, the inventions of wit, and cruelty, all the diſeaſes, that the Heathens feare had deified, and in the midſt of theſe a preſent, inſtant *bleſſedneſſe*, and I ſhall certainly defie them all; give me *bleſſedneſs* upon the wrack, upon the wheel, and if you will ſuppoſe it poſſible in *hell* it ſelf, and I will never aske Father *Abrahams* favour or allay to thoſe flames, I ſhall not doubt but to *enjoy* that any thing, that hath *bleſſedneſs* in it. The very *Heathens*, ſaith Saint *Auſtine*, had a great deſign upon one treaſure that they found they
E had loſt, uſed all means they could think would contribute toward the recovery of it; and in that queſt went at laſt, ſaith he, and gave their ſoules to the Devil, to get *purity* for thoſe ſoules. 'Twere then but reaſon that you would give your *ſoules* unto *God*, to purchaſe it, that you would ſet a *turning*, a *purifying*, when the ſame *compendium* renders you *pure*, and *bleſt* together, when the

being *happier* then you were before, is all that you pay to be so for ever. A

I have tired you with *preaching* that, that would have been more seasonable to have *prayed for you*, that God, having, as on this day, *raised up his Son Jesus*, will vouchsafe to *send* him into every of our hearts, to *blesse* us, to *bless* this accursed, miserable Kingdome, this shaking, palsie Church, this broken State, this unhappy Nation, this every poore sinner soule, by *turning* all, and *every one from his iniquities*, by giving us all, that onely matter of our *peace*, and serenity here, and pledge of our eternal *felicity* hereafter; Which God of his infinite mercy grant us all, for *his Son Jesus* sake whom he hath thus *raised*. To whom with the *Father*, and the *Holy Ghost* be ascribed, as our only tribute, the *honour*, &c. B

Gods

God's Complaint againſt Revolters.

The X. Sermon,

Prepared at *Carisbrook*-Caſtle, but not Preach'd.

Iſaiah 1. 5.

Why ſhould you be ſtricken any more? you will revolt more and more.

D IT is a heavy complaint of Gods, and though expreſs'd without much noiſe, yet in a deep melting hearty paſſion, not onely in the *verſe* next before my Text, with *heaven and earth* call'd to be witneſſes of the complaint, but with a little varying of the expreſſion, every where elſe, throughout the *Prophets*, that *Iſrael doth not know, Gods people doth not conſider.* All the arts of diſcipline and pedagogie had been uſed to teach them *knowledge*, and *conſideration, i. e.* to bring them to a ſight, and ſenſe of their eſtate, Lectures, warnings, chidings, blowes, ſhaking, and rouzing, and hazening them, if it were poſſible, to awake them E out of that lethargick, ſenſleſſe condition. The whole people uſed like that *proud King of Babylon*, driven from men, ſet to live and converſe with the beaſts of the field, (ſuch were the *Chaldeans*, whither they were carried captive) if ſo be, as it fared with *him*, ſo it might poſſibly ſucceed with *them*, the Field be a more gainfull School then the Palace had been, that by that means at leaſt, they might *lift up*

their eyes to heaven, and their underſtanding return to them, Dan. 4. Turn'd from Men into Beaſts, that that ſtranger *Metamorphoſis* might be wrought on them, a transformation from *men* into *men*, from ignorant *brutiſh*, into prudent conſidering men, nay *delivered up* even *unto Satan* by way of diſcipline, that Satan might teach them ſenſe; The plagues of *Ægypt*, of *Sodome*, of Hell let looſe upon them, to try whether like the rubbing and the ſmarting of the *Fiſhes gall*, it might reſtore theſe blind *Tobits* to their eyes and ſouls again. To work the ſame work, if it be poſſible, upon us, is, I profeſſe, my buſineſſe, and onely errand at this time; There hath been a great deale of paines taken by God to this purpoſe, doctrine and diſcipline, inſtructions and corrections, and all utterly caſt away upon us hitherto, the *whole head ſick, and the whole heart faint*, in the words next after my Text, which you muſt not underſtand, as ordinarily men doe, of the ſins of that people, that thoſe were the *wounds, and bruiſes, and putrefied ſores*, (give me leave to tell you, that is a miſtake for want of conſidering the context) but of judgments, heavy judgments, diſeaſes, piteous diſeaſes, both on *head* and *heart*, Epilepſyes, wracking pains in the head, the whole Kingdome may complain in the language of the *Shunamites* Child, *O my head, my head!* nay, in the Prophets, *the crowne is fallen from our head*, the crowne of our head torne and fall'n from our head, and the heart in terrible fainting fits, every foot ready to overcome; From the *ſole of the foot to the crowne of the head*, from one extreame part of the Nation to another, nothing but diſtreſſe or oppreſſion, ſuffering, or acting direfull Tragedies, miſery or impiety, (the latter the more fatall ſymptome, the greater diſtreſſe of the two) and yet *no man layeth it to heart*, England *will not know, will not conſider*.

The truth is, the deformities which are in our ſelves, we are ſuch partiall ſelf-paraſites, that there is no ſeeing in a direct line, no coming to that proſpect, but by reflection, ſhall we therefore bring the *Elephant* to the water, and there ſhew him and amaze him with the ſight and uglineſſe of his *proboſcis?* the ſtate of the Jewes is that water, where we may ſee the image of this preſent Kingdome moſt perfectly delineated in every limb and feature, its *proſperity*, its *pride*, its *warnings*, its *provocations*, its *captivities*, its *contmuelious* uſing of the *Prophets*, ſcorning the Meſſengers from God that came to reprieve them, at length its fatall *preſages*, the deadly feuds, ζηλωταὶ & σικάριοι, *Zelots* and Brothers of the ſword, plowing it up to be ſow'd with ſalt and brimſtone, and all this chargeable culture and diſcipline caſt away upon them utterly, mortifying (in ſtead of ſins and impieties) nothing but the relicks of *piety*, and *civility* and *ingennous* nature; a ſtrange peſtilentiall feaver, ſeiſing upon their very ſpirits and ſoules; and now nothing but a *Roman* Eagle, or a Hell, a *Titus*, or a fiend left behind to work any reformation on them.

Thus

A That all Gods thunderbolts being exhauſted, his methods of diſcipline pozed, and nonplus'd, and fruſtrated, there is nothing behind but calling in and retracting thoſe rods, the no longer *vouchſafing* thoſe thunderbolts, a newes that perhaps you would be glad to heare of, a reſpite of puniſhments, but that the moſt ominous direfull of all others, the moſt formidable of all Gods denouncings, the laſt and worſt kind of *deſertion*; *Why ſhould you be* (not embraced and dandled, but) ſcourged and *ſmitten any more? You will revolt more, and more.*

Theſe words will afford you theſe four fields of plain and uſeful
B meditation:

1. *Gods cuſtom of ſtriking ſinners, and encreaſing ſtripes on them, in order to their reformation.*
2. *The prime proper ſeaſons for ſuch ſtriking:* 1. *In caſe of revolt.* 2. *In caſe of revolting more.*
3. *The one onely caſe in which ſtriking becomes uncharitable, when the more and the more God ſmites, the more and the more the ſinner revolts.*
4. And laſtly, *the pittiful eſtate of the ſinner when he comes to this, when in this caſe God removes ſmiting, for though it be an act of*
C *mercy in God, yet 'tis that which bodes very ill, 'tis an indication of the moſt deſperate eſtate of the Patient. Why ſhould you be ſtricken any more?*

I begin firſt with the Firſt, (which lies not ſo viſible and diſtinguiſhable in the Text, but is the foundation, that is ſuppoſed under it, and on which all that is viſible is ſuperſtructed) and that is *Gods pious and charitable deſign in ſmiting ſinners, and encreaſing ſtripes on them*; though now on more prudential conſiderations, they ſhall not *be any more ſmitten.*

If my children forſake my Law, &c. I will viſit their offences with the
D *rod, and their ſins with ſcourges*, ſaith *God* by the *Pſalmiſt*. *God* hath his viſits for *diſtempered children*, not onely like that of Saint *Pauls*, in the *ſpirit of meekneſs*, but alſo ἐν ῥάβδῳ, *with the rod:* and if that ſingle engine of diſcipline will not do it, there are ſharper and more behind, the *flagella*, or *ſcourges*, in the Plural. And this by the way of *prudent medicinal* proceſs, of ſolemn deliberate diſpenſation, according to rules of *Art:* You will preſently diſcern it, if you but look into the *nature*, and *cauſes*, and *proceſs* of the *diſeaſe:* I ſhall give you but one way of judging of theſe, by remembring you, that all ſin is founded *in bono jucundo*, in the *pleaſing*, or delighting of the car-
E nal faculty: *Every man is tempted, when he is drawn away of his own luſt and enticed*, when his carnal pleaſurable faculty ἐξέλκει καὶ δελεάζει, *draws him* out of his rode of piety, by an amiable pleaſurable lure or *bait:* Of this kind, if you will look into the retail, you ſhall find every ſin in the world to be, ſome *law of the members*, ſome dictate of the fleſh, which is all for ſenſitive pleaſure, a *warring*, a contending,

ing, arguing, and pleading before the will againſt the adverſary *law of the mind*, againſt the dictates of honeſt, or vertuous, of the rational, or chriſtian, which is a pretending and *contending* on the other ſide. Three repreſentations there were of the *apple* in the firſt ſin, and every of thoſe under this notion of *pleaſure:* The woman ſaw, 1. *That 'twas good for food, pleaſurable* to the taſte: 2. *A deſire* (as 'tis in the *Heb.*) which we render again, *pleaſant to the eyes:* And 3. that *'twas to be deſired to make one wiſe, i. e.* according to the ſame *Heb.* notion, *pleaſurable* in this, that it would make them know more then they did before, a kind of ſatisfaction, and ſo pleaſure to the underſtanding, (as you know *knowledge*, though it be but of triflles and news, is a moſt *pleaſurable* thing.) And, ſo generally every ſin is begotten after the image and likeneſs of that firſt; the *pleaſures* of *luſt*, the *pleaſures* of *revenge*, (that huge high *Epicuriſm*) the *pleaſures* of *pride*, (the greateſt that *Ariſtotle*, or the Author θεὸν κόσμε conceived that the old Heathen gods could pretend to in their receſſes, their not vouchſafing to ſee or hear any thing, but by Perſpectives and Otacouſticks) or again, the pleaſures of *hereſie*, of *ſchiſm*, which he that is guilty of, ſaith the *Apoſtle*, *is he not carnal?* the pleaſures of *ſingularity*, and being head of a Faction, they ſay, the hugeſt *ſenſuality*, and voluptuouſneſs, the moſt bewitching raviſhment of any: And even *covetouſneſs*, and *ambition*, the ſins which ſeem to be particularly faſtened on two other notions of the forbidden fruit, the *profit* and *honour*, the wealth and greatneſs, the baits of the *world*, and not of the *fleſh*, (and may have *ſmitings* of *God* proportion'd to them, on our *eſtates*, and *honours*, as well as on our *fleſh*) yet, I ſay, even theſe would certainly never be able to work upon us, if there were not a notion of *pleaſure* in them: and therefore one of them is call'd the *luſt of the eye*, and the worldly pomp, and greatneſs, the object of the other, (as that in *Moſes*, of the *honour of being called the ſon of Pharaohs daughter*) is diſtinctly ſtyled the *pleaſures of ſin*, in the plural, *Heb.* 11.25. And indeed the matter is clear and demonſtrable, there being but two contrary faculties about us, the *rational*, and the *carnal* principle, the inward and the outward man, as every vertuous and chriſtian thought and action is a συνήδεσις τῷ νόμῳ τῦ θεῦ, *Rom.* 7.22. a *complacency* and delight of the upper nobler ſpiritual faculty in the law of God, the object apportion'd to that, ſo is every ſin that is ever committed, a συνήδεσις τῷ νόμῳ ἐν μέλεσι, a *complacency*, or conjunction in liking, a being *pleaſed with the law of the members*, a chuſing of that which may be moſt agreeable and proportionable to the deſigns of the *fleſh*, *i. e.* moſt *deſireable* and *pleaſurable* to that.

Having given you the character of the *diſeaſe*, the diſtinct nature of *ſin*, the propriety of the *diſtemper*, that ſome either true or falſe ſenſual pleaſure, ſomething that is really delectable to the fleſh, or that either by a falſe glaſs of *paſſion*, or *cuſtom*, or elſe by an imperfect

A fect *half light*, appears to be *pleaſurable*, is the foundation and matter of every ſin, (never any revolts from God, but when we hope to enjoy our ſelves better in ſome other company, ſome revenue or income of ἡδονὴ, or *joy* to the fleſh expected, and aim'd at in every extravagance or out-lying) you cannot now chuſe but acknowledge the propriety of the Phyſick, which we have here before us, the uſefulneſs of the *ſtrokes*, or *ſmitings* for this recovery. When a man is in the purſuit of a meer pleaſurable object, which he confeſſes to value for nothing elſe, but that it is *ſweet to taſte*, could he but diſcern or eſpy the whole *ſweetneſs* and *pleaſurableneſs* of it ſecretly let
B out, or ſpilt upon the ground, or evaporate before his eyes, or but a ſcourge held over his head, or a vial of gall or wormwood imbibed, that for every dram of *pleaſure* ſhall give him a terrible proportion of *bitterneſs* at the preſent, of inſtant pain and ſmart: 'tis not imaginable that any man in his ſenſes ſhould advance one ſtep further in this purſuit; the more *ſenſual* and *carnal* man he is, the more he muſt abhor ſuch marches as theſe, which are ſo treacherous and malicious to the very *fleſh*; he that can ſatisfie himſelf with the empty name of *ſin*, though it taſte never ſo *ſowre* or loathſome, that will not in this caſe *compremiſe* and compound with innocence, take purity on
C Chriſts terms, rather then venture on preſent racks and torments, had need be a ſublime, aereal, *ſpiritual* ſinner indeed, like *Lucifer* himſelf, who we know, is all Spirit, he muſt have nothing left of *ſenſe* or *fleſh* about him; Were but the thouſandth part of that Hell which expects the indulgent ſinner in another world, mixt in the very cup of his *pleaſurableſt ſin* here, the leaſt *preſent whip* inſtead of all thoſe *future ſcorpions*, it would be almoſt impoſſible for the moſt magnanimous ſinner to venture ſo deep for that empty *honour*, the bare *opinion*, or *phanſie* or *credit* of having aſſaulted and rebelled againſt Heaven, and gain'd nothing by it, to pay ſo dear for that
D *which is not bread*, hath nothing of ſubſtance or ſatisfaction in it; And therefore this is the deſign of *Gods rod*, his ſmitings, his puniſhments, to give us a little of that Hell before hand, (which our *infidel* ſenſes apprehend nothing of, as long as 'tis *future*) to help us to ſome diſreliſh to ſin at the preſent, to give us ſome part of its portion, (of the *odiouſneſs* and *bitterneſs* of it) in the very *mouth*, that we may not have any joy in chewing, or ſwallowing down ſo abhorred a mixture, which hath ſuch a certain arrear of horrour, and bitterneſs in the *ſtomach*, to rain down ſome fire and brimſtone into our throats, whenſoever we are gaping after that forbidden Tree; thus to diſcourage,
E if not to allay our hydropick thirſt, to incumber and traſh us in our violent furious marches, to pluck off the wheels of our *Egyptian chariots*, that they may *drive more heavily*, that finding the moſt pleaſurable ſin ſuch a ſad γλυκύπικρον, a compoſt of more *bitter* then *ſweet* at the very *inſtant*, we ſhould never be ſuch blind obedient Votaries of Satan, never ſo perfectly renounce and deny our ſelves, our own eaſe,

eaſe, our own all kind of intereſts and advantages, never be ſuch A
profeſt enemies and tyrants againſt our own fleſh, as to go on in ſuch
chargeable wayes of ſin, when we ſee and feel ſo ſadly, how with-
out and before the certain cures of a chill'd old age, by this chari-
table anticipation of Gods ſmiting hand, *the dayes are come* upon ſin,
that we *can* truly *ſay, that we have no pleaſure in it*. And ſo you ſee
the grounds of this medicinal method, the *charity and piety of Gods*
deſign in ſmiting, my firſt obſervable; I proceed briefly to the *prime*
proper ſeaſons of this charity, this ſmiting, 1, *In caſe of revolt*, 2. *Of*
revolting more, my ſecond particular.

Gods *firſt* ſeaſon of puniſhing is inſtantly upon *revolt*, at the firſt B
breaking off, or *averſion*, or departure from God; And ſure he that
is not ſuffer'd by God to enjoy one eaſie or comfortable hour in ſin,
that is preſently call'd to diſcipline, taught what a *jealous God* he hath
provoked, that is rouzed and awaked at the firſt nod, watch'd over
by the moſt vigilant Monitor, (that he cannot move out of his po-
ſture of *piety*, but preſently God in heaven is a calling out to him to
reduce him to his *rank* again) cannot chuſe but acknowledge him-
ſelf a prime part of Gods *care* and *ſollicitude*. The *firſt* day of going
out into the field, as in *Gods*, ſo in *Satans* ſervice, is generally a *nice*
and a *critical* day; according to the ſucceſſes or diſcouragements we C
meet with then, we have more or leſs mind to the trade for ever
after; ſhould but our beginnings of *revolt* from God, our firſt trea-
cherous intentions againſt him prove lucky, and ſmooth, and proſpe-
rous, 'twere eaſie and prone (and not at all improbable) for us to
glide inſenſibly into all rebellions and impieties, to ſwear fealty to
Satan, that hath entertain'd us ſo hoſpitably, and ſuddenly to en-
gage ſo deep under his colours, that there would be no retiring with
honour, no returning to God without being infamous, without un-
dergoing the brand of *Apoſtates* from Satan, of a kind of *Fœditragi*,
Covenant-breakers and Deſertors; Our repentance would go for the D
more ſcandalous thing, our reduction to our allegeance to Hea-
ven, would be the forfeiting of a *truſt*, and whithin a while appear
the more ilfavour'd, *reprochful revolt* of the two; Whereas if we
meet with ſome checks and diſcouragements betimes, ſome rouzing
bruſhes at the firſt entrance into the ſervice, 'tis poſſible we may di-
ſcern our errour, eſpecially if it were the *fleſh* that helped to ſeduce
us, if the hope of *advantage* that brought us into it, *Becauſe the wic-*
ked goes unpuniſhed, therefore the heart of man is wholly ſet to do evil,
ſaith *Solomon*, and therefore that God may not be thought to de-
ſert them preſently at the firſt revolt, to deliver up that *heart of* E
theirs to that *hell upon earth* upon this firſt ſingle provocation, God is
concern'd *in faithfulneſs to cauſe them to be troubled*, not to *lead them*
into this temptation, to profane continuance in ſin, but to give them
this *grace*, this *gift* of puniſhment, to reduce and recall them pre-
ſently, as ſoon as they are revolted, to let *Satan* or his *inſtruments*
looſe,

A looſe, to *diſeaſe* and *awake* this *drowzy ſervant* of his, who therefore to ſuch purpoſes though he be caſt *out of heaven*, from being Gods menial *ſervant*, is ſtill ὑπηρέτης θεοῦ, *Gods officer*, and *miniſter*, retains ſo much of his old *angelical title*, of being a *miniſtring ſpirit*, and that, if we be not wanting to our ſelves, to the greateſt advantage of our ſouls, εἰς οἰκοδομὴν, not εἰς φθοράν, a piece of *edifying*, not *ſanguinary* diſcipline. And let me tell you my opinion, that for that which is called *puntive juſtice*, ſeverity or revenge on ſin, that part of the *Magiſtrates office* among *men* to be ἔκδικος εἰς ὀργὴν, *an avenger for wrath*, were it not in meer neceſſary *charity* to them that
B are *puniſhed*, or to them that are *warned* by others *puniſhment*, there were no reaſon for any man to inflict it upon another, 'twere wholly to be left to *Gods tribunal*.

From this hint two things I deſire to commend to my Auditory, by way of Application.

1. The *care* that they are to have, to take ſpecial notice of every the ſofteſt degree of *ſmiting* that ever befalls them in their lives; be it *ſickneſs*, or a *miſcarriage*, a thouſand to one it is an *application* of Gods to ſome ſpecial diſtemper of thine, to ſome degree of *revolt* from him: This I will not ſay is perpetually true, becauſe I know
C there be other uſes of *ſmitings*, for the *exerciſe* of many Chriſtian vertues, (which would ruſt and ſully and come to little, and ſo Chriſt loſe all the glory and renown, and we all the reward of them, if we had not ſuch occaſions to *exerciſe* them) but I ſay the odds is ſo great, when the *rod* of God comes, that it comes for ſome ſuch *revolt* of thine, that certainly it is thy duty, ſo far to diſtruſt thine own excellencies, as to doubt that it comes not to thee meerly as to an *athleta*, or combatant, or perfect Chriſtian, πρὸς δοκιμασίαν, *by way of trial* onely, but as to one guilty of ſome kind of revolt, and ſo εἰς κόλασιν, for *puniſhment* and *reformation*: And though I cannot be confident it
D is ſo, yet believe me, thou haſt ſo much reaſon to ſuſpect thy ſelf, that it will be worth thy pains to examine, upon every *ſtroke* on thy *body*, thy *eſtate*, nay on thy *reputation*, every *curſing of a Shimei*, every approach, or terrour, *brandiſhing* the rod, or ſword againſt thee, that 'tis ſome preſent ſin of thine, ſome degree of inſtant *revolt* that hath brought this ſtroke upon thee. Εἴ τις ἀσθενεῖ, ſaith Saint *James*, *If any man be ſick, &c.* The whole Text ſuppoſeth it ſtrongly probable, that he that is thus viſited hath committed ſome act of *revolt* either of *greater* or *leſſer* moment, either againſt *God*, or his *brother*, to which that *ſickneſs* hath ſome relation; and there is a notable
E place, *Eccluſ.* 18. 21. *Humble thy ſelf before thou be ſick, and in the time of ſins ſhew repentance*, ſuppoſing the *time of ſins* to be the forerunner of *ſickneſs*, and he that would but *thus examine himſelf*, whenſoever he hath any ſuch bitter potion ſent him from God, aſk his own conſcience (his beſt adviſer) the queſtion, to what former diſeaſe it is, to which God ἰατρικῶς, not as an *enemy*, but a *phyſician* hath

hath accommodated this *application*, he might perhaps forty years hence thank me for this admonition, and be able to tell me that from this day to that, he hath experimented the truth of the obſervation, never received a *corroſive*-plaiſter from God, but upon enquiry he found a piece of *dead* fleſh in himſelf, to which it clearly belonged; I doubt not but a few good memories might preſently bring me in a catalogue of proofs to my obſervation, I deſire you will be your own Confeſſours, and do it to your ſelves; and then do the duty that in ſuch caſe belongs to you. And that is, (in the ſecond place) not onely to *acknowledge* the diſeaſe before God moſt freely, and apply his *phyſick* and our *diligence* to the cure of it, but withall to look upon theſe ſtrokes, as the ſoveraign'ſt *mercies*, ſo many beams of meer grace, Sermons from Heaven, the very [bath Col] *the voice from heaven* of old, that ſeldom came but with a *clap of thunder* along with it, methods of Gods *reſtraining*, and *exciting Spirit*, and thank God as heartily for them, as for the richeſt boons, the warmeſt ſunſhines, that you ever received from the *ſun of righteouſneſs*, and being once *made whole*, reſcued (upon thy return) from one ſuch firſt ſmiting, it concerns thee nearly for ever after, to *go ſin no more leſt a far worſe thing happen unto thee*.

A

B

For ſo I told you, there is a ſecond ſeaſon of *ſmiting*, and that of doubling the blows, *viz.* upon our *revolting more*. God doth not preſently upon the firſt recidivation, or relapſe, give up the ſinner for deſperate, he concludes indeed moſt juſtly and deliberately, that the κακοχυμία, or *diſaffection* is the ſtronger, when it breaks forth again, the *leproſie* more dangerous, that it *ſpreads in the fleſh*, after it hath been *lookt on by the Prieſt*, that the former Phyſick, if 'twere ſufficient to ſet him on his legs again, was not yet able to make him a *hail ſound man*, ſome venemous humour was left behind, and in all probability a ſtronger phyſick is now neceſſary, perhaps a whole *courſe of ſteel*: A phyſick, God knows, that this Kingdom hath been under five or ſix years, I would I could ſay, the Patient proſpered under it, nay that it had not grown far worſe, gone backward in all *auſpicious ſymptoms* ever ſince, as if that *ſteel*, not ſufficiently *prepared*, were turned into the habit of the body, and now wanted ſome higher *chymical* preparations to work it out again. If this be the caſe, as God knows its too ſuſpicious it is, I am then fallen on my third general, the onely caſe wherein *this ſharp phyſick becomes unſeaſonable*, when *the more and more God ſtrikes, the more and more the ſinner revolts*, and to that I muſt now haſten. *Why, &c.*

C

D

A nice ſubtile queſtion and diſpute there hath been among Divines, which may in part have its deciſion from hence, concerning a peculiar middle third kind of knowledge in God; as whether, on ſuppoſition that ſuch a thing ſhould come to paſs, which never ſhall, God knows what will follow by way of conſequence. To this purpoſe many notable paſſages of Scripture there are: the Oracle, that *David*

E

A *David* received about the the men of *Keilah*, the assurance that they would deliver him up, if he entrusted himself to them, though the truth is, he never made the tryall of their sincerity, but beleeved *God* the searcher of their hearts, without that more costly experiment. So when *Christ* affirmes of *Tyre* and *Sidon*, that, if the miracles done in *Bethsaida*, *had been done among them*, they had infallibly *repented*. And so Saint *Paul* in his voyage by sea, that told the Mariners how certainly they should be cast away, if any went out of the Ship, though they neither went out, nor lost one life. And so here, where God by the Prophet foretels, that in case
B he now should *smite them any more*, *they would revolt more and more*, and therefore resolves to give over *smiting*. To enter into any part of that subtile debate is not my designe, as remembring that of *Greg: Naz*: that the *Ammonites* and the *Moabites* were not permitted to enter into the Church of God: *i. e.* saith he, διαλεκτικοὶ, καὶ κοπιῶντες λόγοι, *curious* and *subtile discourses*, which are not very apt to *minister grace*, or edification *to the hearers*: the utmost that will be of use or profit to us, is, to observe this positive aphorisme of Gods methods of discipline, of his gracious *œconomies*, seldome or never to send punishments on any, but when they are
C probable to doe some good, to work *reformations* on them. Two cases there are in *Physick*, when the Physitian in all reason withdrawes his hand and his drugs, 1. When the Patient is *desperate*, and the physick of an *high* nature; for then such costly drugs should neither be *poured* out, nor *defamed*, neither lose their *vertue*, nor adventure their *reputation* on the *desperate patient*; as long as there is hope, they must be placed, (be it never so chargeable or painful) even to cupping and scarifying, even *skin after skin*, (as those words in *Job* would be render'd, those things that are neareſt to us one after another) *and all that he hath will he give for his life*: and when there
D is no hope, some easie Physick some indifferent, tame cordialls may be allow'd, till the last gasp; but the *nobler drugs* must not be thus riotously dealt with; And so in like manner to the desperate revolter, *the sun* may *shine*, and *the raine* may *fall* on him, as well as on the most hopefull, some indifferent ordinary wayes of cure, such are *prosperity*, affluence of Fortune, and the like; but for the *magistrals* of nature and art, such are *Gods smitings* and *punishments*, which cost God *deare*, as it were, he is faine to fetch them from far, to *go out of his place* for them, in the Prophets style, God will not be so prodigall of these, but when there is hope that they may prove
E successefull.

And so againe, secondly, when the condition is more hopefull, yet in case the kind of *physick* is become too *familiar* with the body, when it ceases to be *physick*, and proves *diet*, turnes into nourishment and encrease of the disease, 'tis then more then time to change the *bills*; to set the Patient to some new course, and this is the case

in the Text againe; and I heartily wiſh to God, it were not the very caſe of the Kingdome: I will not ſay 'tis a deſperate patient, that no method of Gods could poſſibly work good on us, (no, I will hope and *pray yet againſt our wickedneſſe*, and do it on this very ſcore; For although ſome part of the Nation have had, for a long time, little of this bitter phyſick adminiſtred to them by God; yet ſure ſome of us are ſtill under this *cure* of the rod, have not all our *cauſtick* plaiſters torne off from us, from whence I think I may conclude, that God is ſtill a *wreſtling* with our diſeaſe, hath not yet *given us* quite *over unto death*) but this I am afraid, I may too truly ſay, that of thoſe that are ſtill under this ſharp and ſoveraign courſe of Phyſick, this of puniſhments, it is become too *familiar* with moſt of us, we look not on our afflictions as on *medicines* ſent us immediately out of the ſpeciall diſpenſatory of Heaven, but as the ordinary *diet* and portion of mortall mutable Men; I wiſh I could not adde, that our malady hath moſt highly thrived, and proſpered under our *Phyſick*, more new kinds, and varieties of ſinning, from all the Nations about us, nay from Hell it ſelf taken in, incorporate and naturaliz'd among us, in a few years of Gods ſword being drawn, his thunderbolts ſcattered among us, a greater progreſs toward *Atheiſme* made generally in this Nation under this *preaching* of the *rod*, then in many Ages before had been obſervable among us; Let it be conſidered with ſome ſadneſſe, and it will certainly appear to the eternall ſhame of a provoking people, that to every degree of oppreſſion and injuſtice, that this Nation was formerly guilty of, the thouſand-fold were now a very moderate proportion; to every *oath*, that was formerly darted againſt Heaven, there are now whole vollies of *perjuries*, never did ſo courſe and ſturdy, ſo plaine, and boyſterous a ſin, ſo perfect a *Camel* goe down ſo *glib*, and go over ſo *eaſily*. To omit that prodigy of lying and ſlandering (a vapour that came viſibly out of Hell, aſſoone as it was there reſolved that innocence muſt ſuffer) ſome ſins as waſting as any in the whole inventory have of late grown ſo *frequent*, and *faſhionable* in the world, that they have quite put off the *nature* of ſin, by being our daily *food*, digeſted and converted into other ſhapes, as if ſwallowed by a pious man (who, God knows, muſt anſwer the deareſt for his revolts) they ſhould turne into his ſubſtance, become acts of *piety*, of the higheſt ſize, one ſuch metamorphos'd, transfigured ſin is become able to *commute*, and expiate for a hundred more, that have not had the luck of that diſguiſe; and, in a word, our revolts are ſo prodigiouſly increaſed, improved into ſuch a mountainous vaſtneſſe, ſuch a colony of none but gyantly ſhapes, that though I cannot undertake to foretell our fate, or affirme that we are thoſe very men come to that very *criſis*, upon which God by the purport of the doome in my Text, will ſoone give over *ſmiting any more*

A *more*, (which perhaps ſome might be ſo mad as to think an happy newes, if they could but hear of it, and would be content to venture any hazard that this could bring on them) yet this I ſhall from hence be able to pronounce dogmatically, that ſhould ſuch a fate befall us, (either the Nation in generall, or any of us in particular) ſhould there be a reſpite of the rod, before any laying down of the ſinnes that call'd for it, a *ceſſation* of *armes* betwixt heaven and earth, before a ceſſation of hoſtilities between *earth* and *heaven*, this were as the laſt, ſo the worſt of evils, a calme to be dreaded beyond all the loudeſt tempeſts, which will be the better evidenc'd and demon-
B ſtrated to you, if we proceed to the fourth and laſt particular, *the pitifull eſtate of the ſinner, when in this caſe God removes ſmiting. Why*, &c.

To diſcerne the *ſadneſſe*, and deplorableneſſe of this eſtate, I ſhall need give you no ſharper character of it, then onely this, that 'tis a condition that forceth God to *forſake* us in meer *mercy*, to give over all thoughts of *kindneſſe* to us, and that the onely degree of *kindneſs* left, whereof we are capable: In plain termes, to that man or people, that is the worſe for ſtripes, theſe two moſt unreconcileable contraries are moſt ſadly true:

C *The removing of theſe ſtripes is the greateſt judgement imaginable.*

And yet 2. *That greateſt judgement is the onely remaining mercy alſo.*

Conſider theſe two apart, and you will ſee the truth of them.

1. *The removing the phyſick before it hath done the work, is the greateſt judgment*, even ſubſtraction of all grace, downright *deſertion*, and nothing more fatall then that to him that cannot recover, or repent of himſelf, without the *aſſiſtance* of that *phyſick*; ſtrokes are not ſent by God but as a laſt, and neceſſary reſerve, when a long peace and proſperity have been tried, and not been able to make
D any impreſſion on ſin, nay perhaps have gone over to the *enemies* ſide, taken part with ſinne, prov'd its prime *friend*, furniſh'd it with weapons, and ammunition, enabled it to rior, and grow luxurious, and to think of being finall *Conqueror* over the *Spirit* of God, which had it been kept low, it could not have done, and in this caſe the *weight* and fortune of the whole battaile lies on *ſtripes*, and if thoſe be commanded away by God, if recall'd upon a firſt or ſecond repulſe; if all Gods thunderbolts, the onely remaining hope, have the *retreat* ſounded to them, what a deſtitute, routed, forlorne eſtate is the Soul then left in? Had *ſinne* been *wounded* or worſted
E in the fight, brought to ſome viſible *declination*, yet this withdrawing of thoſe forces that gave this luſty aſſault, would preſently *reſtore* it to ſome heart and courage again, would give it ſpace to *rally* and recover ſtrength; and ſo oft it falls out, that when *afflictions* have done their work, mortified our exceſſes, and ſo march home again to God, in triumph over the enemy, yet within a

while (after the *ſmart* is forgotten) the very vanquiſh'd luſt returns, A
and gets ſtrength again, and, as 'tis oft in *Thucidides* ſtory, by that
time the *trophies* are ſet up, the baffled enemy regains the field and
victory: But when on the other ſide, ſin after the combate with
Gods rod, comes off unwounded, and haile, and the bruiſed and bat-
ter'd *rod* is ſeen to have retired alſo, then this is the greateſt fleſh-
ing of *ſin* imaginable, a perfect *bloudleſs* victory over grace, over
Gods mercifull *Spirit*, *ſtriving* with us; and nothing but *haughti-*
neſs, and *triumph*, and *obduration* is to be lookt for after ſuch ſuc-
ceſſes; And this is that ſad ſtate of *deſertion* I told you of, a lea-
ving the poor *ſoul*, like him that had *fall'n among theeves*, *wounded*, B
and half dead; and not ſo much as one *good Samaritan* neer *to*
bind up, or *poure* in the leaſt drop of *oyle*, into the *wounds*, (for 'tis
not imaginable that *eaſe*, or *peace*, ſo *calme*, ſo *ſoft*, ſo *puſillanimous*
a creature, as affluence or *proſperity* is, ſhould ever come in to the
reſcue, ſhould doe ſuch *valiant* acts, when ſo much *ſtouter*, *ſterner* in-
ſtruments have been ſo utterly *repulſed*) And yet in this ſad caſe,
the matter is not yet at the higheſt, but, (which was the ſecond part
of the true, but *dolefull paradox*) this very *deſertion* is the onely to-
lerable mercy now behind. Should God continue ſtripes, and they
ſtill make the ſinner more *Atheiſtical*, this, I ſay, would but in- C
creaſe the load in hell; Every *improſperous ſtroke* on the ſteel'd
anvil-heart will but adde to the tale of *oppoſitions*, and affronts, and
reſiſtances, and ſo to the catalogue of *guilts* and woes, that ſad arrear
which another world will ſee paid diſtinctly; and ſo the calling off,
or intercepting of theſe *ſtrokes*, (*i.e.* theſe our unhappy advantages
and opportunities of *enhanſing* our ſcore, or reckoning) is a kind of
mercy ſtill, though but a pitifull one; and if God do not think fit to
afford us this mercy, if God do not give over *ſmiting* in this caſe,
this is then his greater *ſeverity* yet.

And ſo I conceive the impenitents ſtate brought to an *extraordi-* D
nary iſſue, that whatſoever God deal out to us, the conſequence is
of a nature moſt exquiſitely miſerable; If he *take off* his puniſhments,
we are in a deſperate eſtate, there's nothing left, in any degree *pro-*
bable to do any good on us; and if he do not take them off, theydoe
but *accumulate*, and heighten our future *torments*, the *mercy* is a *cruell*
mercy, and the *ſeverity* a *cruell ſeverity*; the firſt leaves us in a *palſie*
or *lethargy*, a dead ſtupid mortified ſtate, and the ſecond encreaſes
the *feaver*, adds fuell to the *flames*: If he ſtrike not we lie *dead*
in ſin, as ſo many trunkes and carcaſſes before him: if he ſtrike on,
he awakes us into *oaths* and *blaſphemies*, and ſo ſtill more direfull E
provocations.

And ſo, as we are wont to ſay of an *erroneous Conſcience*, in caſe
the commands are lawfull, which that thinks unlawfull, it ſins
which way ſoever it moves, by diſobedience, againſt the duty of
the fift Commandement; and by obedience, againſt the dictate of

con-

A conſcience (a ſad exigence, no way in the world to be avoided, but by getting out of the prime fundamentall infelicity, getting the *erroneous Conſcience* informed and rectified:) ſo is it, in a manner, with God towards this unhappy creature of his, that hath not, nor is like to edifie, under ſtripes, he wounds it mortally, whatſoever he deſigneth toward it; his *deſertion* is *cruell*, and his *not deſerting* is *cruell* too. Lay but the ſcene of this Kingdome at this time, (of which I may ſay, 'tis a ſtubborne unnurtur'd ſcholar of Gods, a very ill proficient under *ſtripes*, far worſe, and more hopeleſſe now, then when firſt it came under this diſcipline) and I ſhall
B challenge the prudenteſt diviner under Heaven, to tell me rationally, what 'twere but tolerably *charitable* to wiſh, or pray for it, in reſpect of the *removall* of Gods judgements: Should we be *reſpited*, before we be in any degree *reformed*, thruſt out of Gods Schoole, now we are at the wildeſt? This were a wofull change, removing of *Canaanites*, and delivering us up to the *beaſts of the field*, breaking down the *incloſure*, and letting us out into the *wilderneſs*, reſcuing us out of *purgatory*, and caſting us into *hell*, and never any *Orate pro animâ*, prayer for deliverance out of thoſe *poetick* flames, was ſo impious, ſo unkind as this. And whilſt I
C have this proſpect before me, methinks I am obliged in very charity to pray, *Lord keep us in this Limbo ſtill*, theſe but tranſitory afflictions of this life, which in compariſon with ſpirituall deſertion, or delivering up to our *ſelves*, is a very *cheerfull* and comfortable condition: And yet ſhould God thus hearken to that prayer, continue us under this diſcipline longer, provide a new ſtock of Artillery, and empty another Heaven, another Magazine, and Armory upon us, and all prove but *bruta fulmina* ſtill, another ſeaven yeares of judgements thrive no better with us, then the laſt ſad apprentiſhip hath done: O what an enhanſement would this be
D of our reckoning? What a ſad ſcore of aggravations, (that is, of ſo many mercies and graces, ſo many wreſtlings of his ſpirit with ſin, all griev'd and repell'd by us) and conſequently what a pile of guilts toward the accumulating of our flames? What is the naturall and the onely *ſalvo* to this intricacy, I ſuppoſe 'tis prone to any man to divine; why, to reforme the *fundamentall errour*, which can otherwiſe never be repair'd after, to begin, if it be but now, to edifie, and to be the better for *ſtripes*, to ſet every man to this one late, but neceſſary reſolution, and not to be content to have done ſomewhat at home in private, every man in mending one, as they
E ſay, (though if that were done uniformly, 'twould ſerve the turne) but every man, *whoſe heart the Lord hath ſtrucken* to be a convert-humble-mourner for the iniquity of his people, (for the provocations of this Church, and Kingdome, and for *the plague of his own heart*) to go out, and call all the idle by-ſtanders in the field, to draw as many more, as 'tis poſſible, into that engagement, and

in this ſenſe to bring into the ſervice a whole army of *Covenanters* and *Reformers*, every man vowing hoſtility againſt thoſe waſting *ſins* of his, that have thus long kept a tortur'd broken Kingdome, and Church upon the *wheele*, which can never get off, till we come whole-ſholes of ſuppliants, and auxiliaries to its reſcue; nay till the ſins that firſt brought it to this execution, become the ἀντίψυχοι, be delivered up cheerfully to *ſuffer in the ſtead*. That this work be at length begun in ſome earneſt, you will ſurely give *God* and his *Angels*, and your *friends* leave to expect with ſome impatience; and 'twere even pity they ſhould any longer be fruſtrated: If they may at laſt be ſo favour'd by us, our ſtate will be as great a *riddle* of *mercy* and of *bliſſe*, as 'twas even now of *ſadneſs* and *horrour*: Let God doe what he pleaſe to us for the *turning*, or for the *continuing* our *captivity*, 'twill be matter of infinite advantage, and joy to us, if he continue us ſtill upon the croſſe, after the *conſummatum eſt*, after the work is done, after it is a *reform'd*, purifi'd Nation: O that is a ſuper-angelical ſtate, a laying a foundation in that deep, for the higher and more glorious ſuperſtructure of *joy* and *bliſſe* in another world; Nay, if he ſhould ſweep us away in one *Akeldama*, this were to the true Penitent, but the richer boone, a *tranſplantation* onely, a ſending us out a *triumphant* (not captive) *colony* to heaven. Or if we be then *taken down from the Croſs*, and put into the quiet chambers, or dormitories, if there be ſeaſons of *reſt* and *peace* yet behind upon this earth in theſe our daies, O they will be rich *ſeaſons* of opportunity to bring forth glorious proportionable *fruits of ſuch repentance*, a whole harveſt of *affiance* and *faithfull dependence* upon Heaven, a daily continuall *growth in grace*, in all that is truly Chriſtian: In a word, of rendring us a *kingdome of angelicall Chriſtians* here, and of Saints hereafter; Which whether it be by the *way of the Wilderneſs*, or of the *Red-ſea*, by all the ſufferings that a *villainous* world can deſign, or a *gracious Father* permit and convert to our greateſt good, *God of his infinite mercy grant us all, even So for his ſon Jeſus Chriſt his ſake, To whom with the Father*, &c.

THE

THE PASTORS MOTTO.

The XI. Sermon,

Preach'd to the *Clergy* of the *Deanery* of *Shorham* in *Kent*, at the *Viſitation* between *Eaſter* and *Whitſuntide*, *A.D.*1639. held at *S. Mary-Cray.*

TO THE READER.

D

MY fear that theſe Additional Notes *may fall into ſome hands, which for want of* ſufficient *acquaintance with the* larger Volume, *may miſſe receiving the* deſired *fruit from them, hath ſuggeſted the* affixing *this* Auctarium *of* two *plain,* intelligible *diſcourſes, the one prepared for an* Auditory *of the* Clergy, *the other of* Citizens *or* Laity, *and ſo containing*

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ſomewhat of uſeful advice *for* either *ſort of* Readers, *to whoſe hands this* Volume *ſhall come. That it may be to both* proportionably *profitable, ſhall be the prayer of*

Your Servant in the Lord,
H. HAMMOND.

2 Cor. 12. 14.

For I ſeek not yours, but you.

His *Text* hath ſomewhat in it *ſeaſonable* both for the *aſſembly*, and the *times* I ſpeak in; For the *firſt*, It is the *word*, or *Motto* of an *Apoſtle*, *Non veſtra ſed vos*, *not yours but you*, tranſmitted to us with his *Apoſtleſhip*, to be *tranſcribed* not into our *rings*, or *ſeales* of *Orders*, but our *hearts*, there, if you pleaſe, to be *ingraven* with a *diamond*, *ſet* as the *ſtones* in our *Ephod*, the *jewels* in our *breſt-plate* gloriouſly *legible* to all that *behold* us. And for the 2. conſider but the *occaſion*, that *extorted* from our *humble Saint*, this ſo *magnifitent elogie* of himſelf, you ſhall find it that which is no ſmall part of the *infelicity* of his *ſucceſſors* at *this* time, the *contempt* and *vileneſs* of his *miniſtery*, a ſad, *joyleſs* ſubject of an *Epiſtle*, which would have been all ſpent in *ſuperſtruction* of *heavenly doctrine* upon that *pretious foundation* formerly laid, in *dreſsing* of thoſe *noble plants*, that *generous vine*, *Iſ.* 5. that had coſt him ſo much *care* to *plant*, but is fain to *divert* from that to a *comfortleſs* πάρεργον, a *parentheſis* of *two* or *three chapters* long, to *vindicate* himſelf from *preſent danger* of being *deſpiſed*, and that even by his *own children* whom *he* had *begotten* in the *Goſpel*, but other *pſeudo's* made up all of *lying*, and *depraving*, had *debauch'd* out of all *reſpect* to his *doctrine* or *eſtimation* to his *perſon*. I ſhould have given a S. *Paul* leave to have hoped for *better* returnes from his *Corinthians*, and now he finds it otherwiſe to have expreſs'd that ſenſe in a *ſharper ſtrain of paſſion*, and *indignation*, than *Tullie* could do againſt *Antonie*, when on the ſame *exacerbation* he brake out into that *ſtout* piece of *eloquence*, *quid putem? contemptumne me? non video quid ſit in moribus aut vitâ meâ, quod deſpicere poſsit Antonius.* But there was another *conſideration*, which as it *compoſes* our *Apoſtles* ſtyle, ſo it *inlarges* it with *arguments*, all that he can invent, to *ingratiate* himſelf unto them, becauſe this *contempt* of their *Apoſtle* was a moſt *hegnous provoking ſin*, and withall, that which was ſure to make his *Apoſtleſhip ſucceſsleſs* among them; And then though he can *contemne reputation*, *reſpect*, any thing that is his *own*, yet he cannot the *quæro vos*, *ſeeking of them*, that *office* that is inſtructed him by *Chriſt*, of *bringing Corinthians* to *heaven*; Though he can abſolutely *expoſe* his *credit* to all the *Eagles* and *Vultures* on the *mountains*, yet can he not ſo *harden* his *bowels* againſt his *converts*, their *pining*, *gaſping ſouls*, as to ſee them with *patience* poſting down this *precipice*; by *deſpiſing* of *him*, *proſtituting* their *own ſalvation*; And therefore in this *extatick* fit of *love* and *jealouſie* in the *beginning* of chap. 11.

you

A you may ſee him reſolve to do that, that was moſt *contrary* to his *diſpoſition*, *boaſt*, and *vaunt*, and *play the fool*, give them the whole *tragedy* of his *love*, what he had *done*, and *ſuffered* for them, by this means to *raiſe* them out of that *pit*, force them out of that *hell*, that the *contempt* of his *miniſtery* had almoſt *ingulph'd* them in. And among the many *topicks* that he had provided to this purpoſe, this is one he thought moſt fit to *inſiſt* on, his *no deſign* on any thing of *theirs*, but onely *their ſouls*; Their *wealth* was *petty*, *inconſiderable pillages* and *ſpoile* for an *Apoſtle* in his *war-fare*, too *poor*, *inferior gaine* for him to *ſtoop* to; A *flock*, an *army*, a whole *Church*
B full of *ranſomed ſouls*, fetched out of the *Jawes* of the *Lion* and *Beare*, was the onely *honourable* reward for him to pitch *deſign* on, *Non quæro veſtra ſed vos, I ſeek not yours, but you.*

In handling which words, ſhould I allow my ſelf *licence* to *obſerve*, and *mention* to you the many *changes* that are *rung* upon them in the world, my *Sermon* would turn all into *Satyre*, my *diſcourſe* divide it ſelf not into ſo many *parts*, but into ſo many *declamations*, 1. Againſt them that are *neither* for the *vos* nor *veſtra*, the *you*, nor *yours*. 2. Thoſe that are for the *veſtra*, but not *vos*, the *yours* but *not you*. 3. Thoſe that are for the *vos*, *you*, but in *ſubordination* to the *veſtra*,
C *yours*, and at laſt perhaps meet with an *handfull* of *gleanings* of *paſtors*, that are either for the *veſtra*, *yours*, in *ſubordination* to the *vos*, *you*, or the *vos*, *you*, but not *veſtra*, *yours*. Inſtead of this *looſer variety*, I ſhall ſet my diſcourſe theſe *ſtrict* limits, which will be juſt the *doctrine* and *uſe* of this *text*, 1. Conſider the τὸ ῥητὸν, the *truth* of the *words* in S. *Pauls practice*. 2. The τὸ λογικὸν, the *end* for which they are here *mentioned* by him. 3. The τὸ ἠθικὸν, how far that *practice*, and *that end* will he *imitable* to us, that here are now *aſſembled*, and then I ſhall have no more to *tempt* or *importune* your *patience*.

D *Firſt* of the *firſt*, S. *Pauls practice* in *ſeeking* of the *vos*, *you*. That his *earneſt purſuit* of the *good* of his *auditors ſouls*, though it have one very competent *teſtimony* from this place, v. 15. ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, *moſt willingly will I ſpend and be ſpent for your ſouls, even ſacrifice my ſoul for the ſaving of yours*, yet many *other* places there are, which are as *punctuall* and *exact* for that, as this in this *text*, nay 'tis but a ζητῶ *ſeek* here, but you ſhall find it an ἀγωνίζομαι *contend*] in many other places, all the *agoniſtical phraſes*, in uſe among the *antient Grecians*, cull'd out, and *ſcattered* among his *Epiſtles*, fetch'd from *Olympus* to *Sion*, from *Athens* to *Jeruſalem*,
E and all little enough to expreſs the *earneſt holy violence* of his ſoul in this καλὸς ἀγών, *good fight*; he calls his *miniſtery*, *running* and *wreſtling* with all the *difficulties* in the world, and no βραβεῖον or ἄθλον *price*, or *reward* of all that *induſtry*, and that *patience*, but onely the ὑμᾶς, *you*, gaining ſo many *colonies* to *heaven*. But then for the *non veſtra*, *not yours*, his abſolute *diſclaiming* of all *pay* for this his *ſervice*, this

text

text and the *verſes* about it are more *punctuall*, than any that are to be met with; In *other* places he can think fit the *Souldier*, i. e. *miniſter, ſhould not war at his own charges*, that the *oxes mouth ſhould not be muzzled*, and that the *labourer ſhould be thought worthy of his reward*, and a *double honor for ſome of thoſe labourers*, the πρωτοτόκια, *elder brothers portion*, the *privilege* of *primogeniture* for ſome, and that conſiſting not onely in a πρωτεῖα *precedence*, but διπλῆ τιμὴ, *double honour*, 1 *Tim.* 5. 17. and that of *maintenance* too, as well as *dignity*. But in this *chapter* to theſe *Corinthians* the *Apoſtle* renounces *receiving*, or *looking* after any ſuch *revenue* or *incouragement* to his *Apoſtleſhip*, what he ſaith here, οὐ ζητῶ, *I ſeek not*, for the *preſent*, he ſpecifies both for *time paſt* and *to come*, οὐ κατεσχύσα, *I have not*. v. 13. and οὐ καταναρκήσω, *I will not*, v. 14. i. e. ſaith *Heſychius*, that beſt *underſtood* the *Helleniſts dialect*, κατεσχύσα ἐβάρυνα, it ſignifies to *lay burthens* on others, and the *Apoſtle* in that very *word*, v. 16. οὐ κατεβάρησα, ὑμᾶς, *I have not laid weights on you*, and yet farther, v. 17. οὐκ ἐπλεονέκτησα, *I have not covcted*, all to this ſame purpoſe, that S. *Paul*, on ſome *ſpecialt* conſiderations, would never *finger* one *penny* of the *Corinthians* wealth, but ſtill uſed ſome other means to *ſuſtain* himſelf, that he might be ſure not to be *burthenſome* to them. What theſe means were, will not be eaſie to ſay *exactly*, yet I think one may collect them to be *one* or *more* of theſe *three*. 1. *Labouring with his own hands, earning* his *maintenance* on the *week dayes* by his *trade* of *making tents*, as we read, *Acts* 18. 3. and that particularly at *Corinth*, v. 1. 2. *Receiving penſions of other Churches*, which furniſht him with a *ſubſiſtence*, though he had none from *Corinth*, and that is more than a *conjecture*, he mentions it himſelf, c. 11. 8. and cals it the *robbing of other Churches, taking wages of them to do you ſervice*, and perhaps, 3. Being *releeved* by ſome *Chriſtians*, that *accompanied* and *miniſtred* to his *neceſſities*; for that was the *practice* of *other Apoſtles*, whatever it was of S. *Paul*; and that I conceive the meaning of that *miſtaken phraſe*, 1 *Cor.* 9. 5. *have we not power*, ἀδελφὴν γυναῖκα περιάγειν, *to carry about a beleeving or a ſiſter woman*, or *matron* (for ſo ἀδελφὸς *a brother* is every where a *beleever*, and ἀδελφὴ *ſiſter* is but the *varying* the *gender*, or *ſex*) *as many others* did, to *maintain and defray* the *charge* of their *journey*, that ſo they might μὴ ἐργάζεσθαι v. 6. *forbear working, and yet eat and drink*, v. 4. not *ſterve* themſelves by *preaching* the *Goſpel*. Such an one was *Phœbe*, *Rom.* 16. 1. who therefore is called διάκονος, *a ſervant of the Church of Cenchrea*, i. e. one that out of *her wealth* διακόνει *miniſtred to the Apoſtles* and *ſuſtained* them, and particularly S. *Paul* at *Corinth*, as will appear, if you put together that *ſecond* verſe of *Rom.* 16. and the *date* or *ſubſcription* in the *concluſion* of the *Epiſtle*. In v. 2. ſhe is called προστάτις πολλῶν καὶ αὐτοῦ ἐμοῦ, προστάτις, i. e. πρόξενος, *entertainer* and *ſuccourer of many, and of* S. *Paul himſelf*, and this it ſeems at *Corinth*, for there ſhe was with him, and from thence ſhe went *on* S. *Pauls errand* to carry

A carry this *Epiſtle* to the *Romanes*, as 'tis in the *ſubſcription*. The ſame he affirmes diſtinctly of the *brethren*, i. e. the *faithfull that came from Macedonia*, ὑστερημά μου προσανεπλήρωσαν, C. 11. 9. *they ſupplyed my wants*. And ſo ſtill the *Corinthians* had the *Goſpel* for *nothing*; By theſe *three* means, the *Apoſtle* kept himſelf from being *burthenſome* to them. But you will wonder perhaps why S. *Paul* was ſo *favourable* to theſe *Corinthians*, ſo *ſtrictly* and almoſt *ſuperſtitiouſly* careful not to be *burthenſome*, or *chargeable* to them: This I confeſſe was a *receding* from a *right* of his *Apoſtleſhip*, and more than will be *obligatory* or *exemplary* to us, nay more than he would yeeld to, as matter of
B *preſcription* to himſelf, in *other Churches*, for there, 'tis apparent, he made uſe of that *privilege*; But then 'tis ſtill the *more* ſtrange, he did it not at *Corinth*; The reaſon I can but *gueſs* at to be this; The *Church* of *Chriſt* in *other* parts at that time, particularly in *Jeruſalem*, was in ſome *diſtreſs*, and 'twas *committed* to S. *Pauls truſt* to get a *contribution*, out of all other parts for them; This *contribution* is called by an *unuſual phraſe*, χάρις *grace*, I know not how many times, in c. 8. of this *Epiſtle*, which I conceive the very word, which in *Latine* and *Engliſh* is called *charity*, *charitas*, διὰ τῆς χάριτος (in a ſenſe that *Ariſtotle* uſes χάρις * *Rhet.* 11. 7.) and as it is all one with κοινωνία,
C v. 4. *communication*, *diſtribution*, *miniſtring to the Saints*, and as in the *benediction*, χάρις, *grace*, and κοινωνία *communion*, are words of the like *importance*. Where by the way let me put you in mind of one *ſpeciall* part of the *miniſters charge*, where ever he *officiates* by *doctrine*, and by cheerfull *example*, (by *preaching* the *duty* and the *benefits*, and ſetting them *lively* copyes of it) to raiſe up the *charity* of his *people*, and from that to ſee to the *liberal proviſion* of all that are in *want* in that place, yea and if need be, that it *overflow* its own *bankes* (if they be *narrow*) and *extend* to the *watering* of *others* alſo. In the *primitive* times the *Offertory* was the *conſtant* meanes of doing this,
D no man of *ability* ever coming to the *ſacrament* without *remembring the Corban*, and out of that *treaſury* the προεστὼς or *prieſt* being inabled, * πᾶσιν ἁπλῶς οἱ χρεία ἔστι ἐπικούρων γίνεται, *became the common guardian of all that were in want*; The *weight* of which task was ſo great in the *Apoſtles* times, that they were fain to erect a *new order* in the *Church*, to *aſſiſt* them particularly in this, διακονεῖν τραπέζαις, *to furniſh tables*, i. e. *diſtribute maintenance* out of that *banke* to all that were in need, *Act.* 6. 2. I wiſh heartily our *care* and our *practice* may not fall too *ſhort* from ſuch a *venerable example*. Well, there being *need*, more than ordinary, at that time, for our *Apoſtle* to quicken his *Corinthi-*
E *ans liberality* to the *poor brethren* of *other Churches*, was the *reaſon*, I conceive, of his *renouncing* all part of their *liberality* to himſelf, *inflaming* their *charity* by that *means*, ſhewing them *firſt* in *himſelf* a *paterne* and *example* of *bounty*, beſtowing the *diviner* food of their very *ſoules* upon them, as *freely* as the *ſun* extends his *beames*, or the *ſtars* their *influence*, pouring down *heaven* upon them in a *ſhower*, and yet to

* Καθ' ἣν ὁ ἔχων λέγεται χάριν ὑπουργεῖν τῷ δεομένῳ.

* *Juſt. Mart. Apol.* 2.

to *exceed* the *clouds* in their *bounty*, never thinking of any means to *exhale* from them to his *own ſphere* any the leaſt *tribute* out of their *fatneſs*, abundantly ſatisfied, that thoſe *clouds*, that have been ſo inrich'd by him, will *melt* or *ſwet* out ſome of their *charity* to *others*, give *poor Chriſtians* leave to be the *better* for their *fulneſs*. Having given you an account of the *Apoſtles practice* in this *non veſtra*, *renouncing*, diſclaiming any *profit*, or *gain* from his *labours* among the *Corinthians*, I proceed to enquire, why he *boaſts* of it in this place, and keeps it not *ſecret* betwixt *himſelf* and *God*, but in *ſeveral* phraſes mentions it over and over again, οὐ καλεσάρκησα, οὐ καλεβάρησα, οὐκ ἐπλεονέκτησα, *I have not overcharged you, I have not burthened you, I have not covet ed* any thing from you, and οὐ ζητῶ, *I ſeek not yours.*

The *plain* truth is, the *Apoſtle* is fain to *boaſt*, to *recite*, and *reherſe* his merits toward them, to demonſtrate how, *above* what *ſtrict* duty exacted, he hath *obliged* them, and all little enough to vindicate his *miniſterie*, to bring them into any tolerable *opinion* of him: He had been *reproach'd* by them, counted *weak*, a *fool*, in the *former chapter*, and by that means he is *compelled* thus to *glory*, v. 11. The thing that I would have you make matter of *meditation* from hence, is, the *conſtancy* of the *devil*, and his *indefatigate* perſeverance in this *grand* μεθοδεία τῆς πλάνης, *artifice* of *deceipt*, in *ſtealing* away mens *hearts* from their *Apoſtles* and *Paſtors*, and the mighty *ſucceſsfulneſſe* that this meets with, *debauching whole nations* and *Churches* at once, particularly all *Corinth*, (a moſt *numerous populous* city of forward *Chriſtians*, and *Metropolis* of *Achaia*) from all *love*, *reſpect* and *eſtimation* of their *ſpiritual father*, and that within *few years* after their *ſpiritual birth*, by that very *Paul begotten in the Goſpel*. This is the preſent miniſtry of this *Kingdome*, that very ſame *ſubordination* of *Biſhops*, *Presbyters* and *Deacons*, that ſo neer the *Apoſtles*, as in *Ignatius* time, could not be *violated* without *profaneneſs*, and even *diſclaiming* of *Chriſtianity*, (by him moſt clarly and diſtinctly ſet down almoſt in every of thoſe *Epiſtles*, which *Videlius* at *Geneva*, a ſevere *Ariſtarchus*, could not doubt but they were his) that *miniſtry* of ours, the very ſame that *planted* the *Proteſtant Religion* among us, *watered* it with their *blood*, (our *Pauls* and our *Apollos*'s too) to whom *God* by that *prolifical teeming martyrdome* of theirs, hath ſince *raiſed* up a moſt *numerous*, *Learned*, *Orthodox* ſeed, ready, I doubt not, in defence of our *Religion*, to fill up the *ſufferings* of their *fathers*, to *dy their garments* in the ſame *wine-preſſe*, to run, if occaſion ſhould be, and croud into that *fiery charriot*, and there like the *antient* ἀποβάλαι in *Athenæus*, *fight*, and *ſhoot* out of thoſe *warme* ſeats, καὶ ἀγωνίζεσθαι *and contend earneſtly for that faith that was once delivered to the Saints in this kingdome*: This ſo *learned*, *puiſſant*, *Orthodox miniſtery* of ours, yet how is it by the *ſonnes* and *daughters* of their *love*, their *ſweat*, their *prayers*, their *teares*, their *lungs*, their very *bowels*, ſorry am I to ſay, by ſome ſons of the very *Prophets*, *defamed*, and *vilified*? I ſpeak not

A not this either to *raiſe*, or *invenome* any *paſſion* in my *fellow-brethren*, but, *God* knowes, out of *two* other more uſefull deſigns, 1. From the *common fate* of others, and even this *Apoſtle*, before us, to leave off *wondring* at this act of *Gods providence*, in *permitting*, and *Satans malice* in *attempting* it. *Think it not ſtrange* ſaith the *Apoſtle concerning the fiery trial*, this I cannot call by that *title*, 'tis rather the *aery tryall*, a *blaſt* of *poyſonous vapour*, that *Satan* in a kind of *hypocondriacal fit* hath *belch'd* out againſt the *Church*, yet are we to *think* as little *ſtrange* of it; 'Tis as *familiar* for that *mouth* of *hell* to *breath* out *ſmoke*, as *fire*; *ſlanders*, as *ſlaughters againſt the Church*; *Chriſt* B was *defamed* for a *glutton*, and one that had a *devil*, *crown'd* with *reproaches*, as well as *thornes*, firſt *wounded* with the *ſword* of the *tongue*, and then after with *nailes* and *ſpeare*, made *viler*, then *Barabbas* by the peoples *cry*, before *condemned* to the *croſs* by *Pilate*; And when the *Maſter of the houſe* hath been *patient* to be called *Belzebub*, well may a *diſciple* of his *retinue* digeſt the *title*; And therefore, methinks, S. *Paul* can write it *calmely*, *we are become*, ὡς περικαθάρματα *as the off-ſcouring*, and πάντων περίψημα, 'tis a *phraſe* of mighty *intimation*, like a man, that in a *plague-time* is choſen out, the *vileſt*, *unſavoreſt* in the *city*, carried about in the guiſe of *naſtineſs*, then *whipt* then C *burnt* in a *ditch*, or *caſt* into the *ſea*, every man giving him a [γῦν περίψημα, and γῦν κάθαρμα,] *Let the curſe of the whole city light on thee*; And thus, ſaith the *Apoſtle*, *are we become*, we *Apoſtles*, we *Miniſters*; Yea and θέατρον τῷ κόσμῳ καὶ ἀνθρώποις, *a ſpectacle to the world, and angels, and men*, θέατρον *the theatre for all the* θηριομαχίαι καὶ ἀνθρώπων, as ſome (I ſay not how *well*) have lightly *changed* the phraſe, 1 *Cor.* 15. 32. *combating with men* as with *lions*, and *bears*, or elſe θέατρον, the *ſtage*, and *ſcene* for the whole world of *fiends* and *men*, to act their *tragedies* upon, and no manner of *news* in all this. Even among the heathen, the *Grammarians* tell D us, that never any *Comedy* of *Ariſtophanes* took ſo well, as his *Clouds*, that was ſpent all in *reproaching* of *Socrates*, and under that title involved the whole condition of *learning*; Though through *Alcibiades's* faction *excidit*, it *miſcarried*, miſt its *applauſe* once or twice, yet when men were left to their own *humours*, 'twas *cried* up extremely. And therefore not to think it *ſtrange*, that is the firſt thing; Yea and 2. To make it matter of *rejoycing* and *triumphing*, of a χαίρετε καὶ ἀγαλλιᾶσθε, *Mat.* 5. 12. a plain *ſhouting* for *joy*, or as we render it, *exceeding gladneſs*, that they are *worthy* of this degree of *Chriſtian preferment*, *to ſuffer ſhame for Chriſts name*, that wo of *Chriſts* E we have been generally *ſecure*, and ſafe from, *Luke* 6. 26. *Woe unto you when all men ſpeak well of you*, we have had in all ages *friends* good ſtore, that will not let this *curſe* light on us; And *bleſſed* be *God*, if it prove ἡμῖν ἔσχατοις, *we of the laſt age* peculiarly, that that great *bleſſing* is reſerved for, *Mat.* 5. 11. Μακάριοι ὅταν ὀνειδίσωσιν καὶ διώξωσι καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα, *bleſſed are ye when men ſhall revile*

and perſecute and ſay every evil word againſt you ; But withall let us be ſure to take along with us the ψευδόμενοι *falſly*] that follows, that it be our *innocence* that is thus *reviled* : The *devil* is moſt *ready* to do it then, being κατήγορος τῶν ἀδελφῶν, *accuſer of the brethren*, the beſt *Chriſtians*, that he may exerciſe *two* of his *attributes* at once, *accuſer* and *lyer* both; If he do not ſo, I am ſure 'twill be ſmall matter of *rejoycing* to us, ſmall comfort in *ſuffering as a theef*, ſaith the *Apoſtle*, though *all joy in ſuffering as a Chriſtian*, and ſo *ſmall comfort* in the ὀνειδίσωσιν being *reproached* unleſſe the ψευδόμενοι *falſely*] be joyned with it; And therefore you muſt adde that *caution* to your *comfort*, that they be your *good*, at leaſt your *juſtifiable* deeds, that be *evil ſpoken of*, or elſe it will not be a *ſic prophetas*, the *prophets* were uſed like *you*. The *Clergy man* that in ſuch a time as this, when the *mouth of hell* is open againſt us, ſhall think fit to *open* any *other mouth*, to joyne in the *cry* againſt the *Church*, to give life, or *tongue* to any *ſcandalous ſin*, and ſet that to its *clamans de terra*, *crying from the ground*; that ſhall with any one real crime give *authority* to all the *falſe pretended* ones, that are laid to the charge of *our* calling, that by *drunkenneſs* or *incontinence*, by *luxury* or *ſloth*, by *covetouſneſs* or *griping*, by *inſolence* or *pride*, by *oaths* or *uncomely jeſting*, by *contention* or *intemperate* language, by *repaying evill for evill*, or *rayling* for *defamations*, ſhall *exaſperate* this *raging* humour, and give it true *nouriſhment* to feed on, what doth he but turn *broiler* and *boutefeu*, make new *libells* againſt the *Church*, and by that means perſwade *credulous*, ſeducible *ſpectators*, that all are *true*, that have been made already; I know not what *climax* or *aggravation* of *woes* is heavy enough for that man, all the *lamentations* and θρηνωδίαι in the *Bible*, *Alas my brother*] will not reach unto it, that of the *milſtone about the neck*, or the *Melius ſi nunquam naſceretur*, *it had been better if he had never been born*] are the fitteſt expreſſions for him. S. *Paul* for the vindicating his *miniſtery* from *vileneſs*, was fain to mention all the good deeds he had ever done among them : O let not us *bring our evill to remembrance*, by acting them over *afreſh*, but think it moſt *abundantly ſufficient*, that we have already thus *contributed* to the *defaming* of our *calling* ; He that hath done ſo formerly, that by the guilt of any one *ſcandalous* ſin (and it need not be of the *firſt magnitude*, to deſerve that title in a *Miniſter*) hath *contributed* ought to the *vilifyong* of the whole *Order*, 'tis now time for him to ſee what he hath done, been a *troubler* of *Iſrael*, ſet the whole *kingdome* in an *animoſity* againſt the *Clergy*, and when will he be able to *weep* enough in *ſecret*, to waſh out this *ſtain*, incorporate into the very *woofe* of our *robe* ? I ſhall no farther *aggravate* the ſinne upon him, than to prepare him to *ſeek* out for ſome *remedy*, and to that end to bear me company to my laſt

A laſt *particular*, how far we are concerned in the *tranſcribing* S. *Pauls* pattern, how far that *practice*, and that *end* is imitable by us, that are here *aſſembled*.

This *practice* conſiſts of two parts, a *poſitive*, and a *negative*. The *poſitive* part of this *practice*, the ἀλλὰ ὑμᾶς, *but you*] hath no caſe of *ſcruple* or *difficulty* in it; The *You*] are the *Corinthians ſoules*; As in other places the *ſouls* ſignifie the *perſons*, ſo *many ſouls went out of Ægypt*, i. e. ſo *many men*; ſo here, by way of *exchange* or *quittance* on the other ſide, *you*, i. e. *your ſouls* according to that of *Pythagorus* of old, σὴν ψυχήν σου, *thy ſoul is thou*; And then adde
B the ζητῶ, *I ſeek*] to it, and it gives you the *uncontradicted duty* of a *Miniſter*, to be a *ſeeker of ſouls*, the *ſpirituall Nimrod*, the *hunter before the Lord*, *hunter of men*, *hunter of ſouls*, and that indeed as *wild*, and *untameable*, *ſubtle a game*, as any *wilderneſs* can yeeld, ſo *unwilling* to come into our *toyles*, ſo *wiſe in their generation* to eſcape our *ſnares*, ſo cunning to *delude* all our *ſtratagems* of bringing them to *heaven*, that a man may commonly *labour a whole night and catch nothing*. *He that winneth*, or *taketh ſouls is wiſe*, ſaith the *wiſe man*, *Prov.* 11 30. A piece of *wiſdome* 'tis not ſuddenly learned (*a game*, wherein all the *wiſdome* of the *world*, the
C φρόνησις σαρκὸς, the *prudence of the fleſh*, and the *cunning of hell* are all *combin'd* in the party againſt us, for this ἀμφισβήτημα θεῦ καὶ δαιμόνων, as *Syneſius* calls the *ſoul*, *this ſtake betwixt God and devils*; and the *game* muſt be very carefully *play'd*, and dexterouſly *managed* on our ſide, if we think ever to *win* it out of their *hands*. The manner of *paſtors*, as of *ſhepherds* among us, is much changed from what it was in the *Eaſtern* parts of the world, in *Greece* and in *Furie*; The *ſheep*, ſaith the *Philoſopher* in *his* time would be led by a *green bough*, and *follow* whitherſoever you would *have* them; and ſo in the *Scripture* is ſtill mention of *lea-*
D *ding of ſheep*, and of the *people like ſheep*, *Pſal.* 77. but now they muſt be *driven* and *followed*, yea, and ſometime by *worrying* brought into the *fold*, or elſe there is no getting them into the *faireſt lovelyeſt* paſture. The *ſheep* were then a *hearing*, and a *diſcerning* ſort of creatures, could *hear* the *ſhepherd*, and know his *voice* from all *others*, and when the *theef* and *robber* came, *the ſheep did not hear them*, *Iohn* 10. 8. but now 'tis quite *contrary*, either not *hearing* at all; *profaneneſſe* and *diſſoluteneſſe* hath poſſeſs'd our ſoules with the πνεῦμα κατανύξεως, *ſpirit of ſlumber*, *torpor*, *abſo-*
E *lute deafneſſe*, that all our *hearing* of *Sermons* is but a *ſlumber* of ſuch a continuance, or elſe having no *eares* for any but the *theef* and *robber*, if any come on *that* errand, to *rob* us of our *charity*, of our *obedience*, of our *meek* and *quiet ſpirits*, and *infuſe calumnies*, *animoſities*, *railings*, qualities that *ipſo facto* work *metamorphoſes* in us, change *ſheep* into *wolves*, his *voice* ſhall be *heard*, and *admired*, and *deified*, like *Herods*, *the voice of God and not of man*, though no-

thing be ſo contrary to *God* or *godlineſſe*, as *that* voice. In this and many other conſiderations it is, that the ζητῶ *I ſeek*] here is ſo neceſſary; All our *pains* and *induſtry*, *diligence* and *ſagacity*, are little enough, to bring men into the true way to *heaven*, ſo many *by-wayes* on every ſide *inviting* and *flattering* us out of it, ſo much good company *perſwading*, nay ſo many *falſe leaders* directing us into *error*, that a *Miniſter* had need faſten himſelf into the *ground* (like a *Mercuries* poſt in this *diviſion* of *waies*) and never leave *hollowing*, and *calling*, and *diſabuſing* of *paſſengers* with a —*This is the way, walk in it*; or in the *Apoſtles* words, *Follow peace with all men* (διώκετε *purſue* and *follow it*) and *holyneſs*, *without which no man ſhall ſee the Lord*; *Peace* and *holyneſs*, two ſuch ſtrangers, ſuch *prodigies* in the world, (having taken their leaves ſo ſolemnely with *Aſtrea* for heaven) that unleſſe they be followed with a διώκετε *full ſpeed*, as in an *hue* and *cry*, there is ſmall hope of *overtaking* or *bringing* them back again to the *earth*: And yet without them, *heaven* muſt be fain to turn an *unhabitable* part of the *world*, *pars globi incognita*, as empty of *Saints*, as it is full of *glory*, without them, *Nemo Deum*, *no man ſhall ſee God*. Could I imagine it poſſible for me to be *inſtrumentall* to you in this work, to adviſe or *direct* you in this courſe, this method of *ſeeking* your peoples *ſouls*, ſo that *God* might one day find them in this *temper*, *in pace & Sanctitate*, *in peace and holineſs*, I ſhould put off all the *reverence* that I bear to this *aſſembly*, all conſideration of the *buſineſs* of this day, and venture to be *unſeaſonable* that I might be *uſefull* to you in *this* point; But I know there be no *general* rules, that can *promiſe* themſelves ſuch a *ſucceſſefulneſſe*; the variety of *tempers* muſt have different *accommodations*, and well if after uſing of *all* means, we can be able to *ſave any*. The way moſt probable in my conceipt is the bringing men acquainted with the *difference* betwixt the *firſt* and *ſecond Covenant*; then pitching on the *ſecond*, as that that belongs to us *Chriſtians*, to ſhew them the *condition* of this *covenant* in the *groſs*, the νόμος πίστεως, *law of faith*, made up of *commands* as well as *promiſes*, all the *Goſpel precepts* that joyne together to complete that *Codex*, that *law of Repentance*, *ſelf-denyall*, *Charity*, the *New creature*, which S. *Paul* interprets πίστις ἐνεργουμένη δι' ἀγάπης, *Faith conſummate by love*, or, as S. *James*, τελειωμένη ἐξ ἔργων, *perfected by workes*, *ſincere*, *impartial*, *conſtant*, though not *unſinning*, *perfect* obedience; And then, if you will have it in the *retaile*, the *Sermon* in the *mount*, in the 5 and 6 of *Matthew* will give it you *completely*; were men but poſſeſs'd that thoſe *duties* there mentioned, with the *ego autem*, *but I ſay to you*] were *duties* indeed, not onely *phraſes*, and formes of ſpeech, that they are not onely by grace made *poſſible* to a *Chriſtian* (an *eaſie yoke*, *light burthen*, and a *command nigh unto thee*, *Rom.* 10. 8. i. e. ἐν τῷ στόματί σου, as the 72. render that place of *Deuteron.* from whence it is cited) but alſo moſt *indiſpenſibly neceſſary*, without which *nemo*

Deum,

A *Dum, none ſhall ſee God, Gods oath* being gone out againſt all others, with a *nunquam introibunt, they ſhall never enter into his reſt.* It would, I conceive, within a while be found *neceſſary* either to give over *pretending* toward heaven, or elſe to obſerve thoſe *gueſſes*, that alone of all others can bring us thither; and ſo the world of *Chriſtians* be once more divided, as *Epiphanius* ſaith it was in the *firſt* ages, not into *Orthodox* and *heretical* (for thoſe are *titles*, that every man will apply as he *liſts*, the one to *himſelf* and his *adherents*, the *other* to all others that he *diſphanſies*:) nor again into *ſpirituall* and *carnal*, (for thoſe were abuſed too in *Tertullians* time, as ſoon as ever he turned *Montaniſt*, then ſtrait *nos ſpirituales*, *we ſpiritual*, and all others *animales pſychici*, meer *animal men*) but into εὐσεβεῖς καὶ ἀσεβεῖς, *godly* and *ungodly livers*, and ſo *impiety*, *injuſtice*, and *uncharitableneſs* be the grand *hereſies*, to be *anathematized*, and *peace* and *holyneſs* the moſt *Orthodox Chriſtian tenets* in our *Religion*. But then for the atchieving this aime, let me tell you, that men muſt have more than *Sermons* to lead them, the *viſible* preachings of your *lives* muſt συνεργεῖν *cooperate*, and joyne in the work of *drawing* ſinners to *God*, or elſe 'twill hardly prove *ſucceſſful*: you know the ſtory in *Gellius*, when that *excellent counſell* was given at *Lacedemon* by one that was *vitâ deformatiſſimus*, *infamous* for a very *ill life*, they were to take the *counſel* out of his *mouth*, and appoint a *good* man to deliver it, though a *worſe Orator*, *Lib.* 18. 3. Two things the *Goſpel* was firſt *planted* by, *teaching*, and *miracles*, and thoſe *miracles* in *Scripture*-phraſe are called *workes* and *mighty works*; Now though the *miracles* be *outdated*, yet the ἔργα *workes*, in the *other* ſenſe muſt never be *antiquated*, 'tis they that the δύναμις *power* belongs to, the *efficacy*, and *force*, and *mightineſs* of our *preaching*, which if it be not added to our *Sermons*, our *threats* will be taken for *Mormo's*, our *promiſes* for *deluſions*, our *exhortations* out of *Scripture* for acts of *tyranny* and *oppreſſion*, D laying thoſe *burthens* on *other mens ſhoulders*, which we *will not touch with our own fingers*; But if our *lives* beare *witneſſe* to our *doctrine*, by letting them ſee us *write* thoſe *copies* with our *own hands*, which we *require* them to *tranſcribe*, then as *Polybius* ſaith of *Philopœmen*, that *good Orator*, and *good man*, (and the *goodneſs* of the *man* was the ſpeciall peece of his *oratory*) ὃ μόνον ἀποτρέπει ἀλλὰ καὶ παρορμᾷ, *we ſhall not onely perſwade but inforce our auditors*; This is the onely *honeſt* way of *inſinuating* our ſelves into our peoples *affections*, by letting them ſee how *hearty* our *exhortations* are, by our *zeale* to *obſerving* them *our ſelves*, by ſhewing what *miracles* of *reformation* the *Goſpel* E is able to *work* on them; by an *eſſay* of its *efficacy* on *our own* breaſts; And if this *poſitive* part of S. *Pauls practice* be perfectly con'd, the *negative* will follow, the *non veſtra not yours.*] He that *heartily* and *affectionately ſeeks* the *ſouls* of his *auditors*, will never pitch deſign on any thing elſe, that is *theirs*, the *crown* that belongs to him that *converteth many to righteouſneſſe*, is too *rich* to receive *luſter*

or *commendation* from any *inferior* acceſſion, or acquiſition from any thing that the *veſtra, yours*] can ſignifie; He that hath any conſideration of the *veſtra, yours*, in this work of a *Paſtor*, is the μίσθωτὸς, the *mercenary hireling*, that *Chriſt* ſo prejudiceth with the φεύγει and οὐ μέλει περὶ τῶν, *he flyes, and he cares not for the ſheep* from no other *topick* of proofe, but onely, ὅτι μίσθωτὸς, *becauſe he is an hireling*, *Joh.* 10.13. And of what ill conſequence 'twas foreſeen this would be in the *Church*, you may conjecture by that one act of the *adminiſtration* of *Gods providence* in this behalf, conſtantly obſervable through all ages. That no *Miniſter* of *Gods* might be *forc'd* to ſuch *viler ſubmiſſions*, driven out of that *Apoſtolical*, *generous* ingenuity (*Freely have you received, freely give,*) into *Gehazi's* meanneſſe, and *mercenarineſſe ſelling* and *bartering* that *ſacred function*, the *gifts* of the *holy Ghoſt*, or the *exerciſe* of thoſe *gifts*; it is no doubt, that *Gods providence* hath in all ages ſo *liberally* provided for *endowing* of the *Church*; Among that people where he himſelf ſo *immediately preſided*, that, ſaith *Joſephus*, it could not be called by the *ſtyle* of any other *nation*, *monarchy*, *ariſtocracy*, but θεοκρατία, neither *adminiſtred* by *Kings* or *Senates*, but *immediately* by *God* himſelf; there the *Levites*, without any of their *own arts* or *purſuits*, were much the *richeſt* Tribe of the *twelve*, loſt nothing by having no portion among their brethren; Not to mention their parts in *ſacrifices* and *offerings*, and their *fourty eight cities* with *ſuburbs*, made over to them *Num.* 35. the *Lords* being their *inheritance*, i. e. the inſtating the *tithes* upon them, was demonſtratively as large a *revenue* to them, as (ſuppoſing an *equall* diviſion) the *remainder* could be to any *other* Tribe, yea and *larger* too, as much as the *twelve tenth parts* which *they received*, exceeded the *nine*, that remained to each *Tribe* after the *decimation*, i. e. by one *third* part of what was left to any *Tribe*. And among *Chriſtians* in the *infancy* of the *Church*, before the *miniſtery* was indowed with any certain *portion*, yet ſure the κοινωνία τῶν ἁγίων, *the Chriſtians ſelling their lands*, and *bringing the price of them to the Apoſtles feet*, though not for them to *incloſe*, yet for them to *partake* of, as well as to *diſtribute*, kept them from any *neceſſity* of the *quæro veſtra, ſeeking* that which was *other mens*. Nay where that *proviſion* was not to be expected, as in their *travailes*, and *journyings*, yet the *ſtaff* and the *ſcrip* are *interdicted* the *Apoſtles*, *Mat.* 10. 10. and under thoſe *two* phraſes, the *quæro veſtra*, the making any *gain* by the *Goſpel*, the *ſtaff* in that place was according to the *cuſtome* of the *Jewes*, *baculus paupertatis*, *the ſtaff of poverty*, which *Iacob* intimates, when he ſaith, *with my ſtaff I went over Jordan*, i. e. in *another* phraſe, *a poor Syrian ready to periſh*, particularly ῥάβδος πτωχείας, the ſign *of a Mendicant*, (which the *Germans* call at this day, *baetell ſtab*, from the *Greek* πτῶχος, this *begging* or *craving ſtaff*) and this, with the *ſcrip*, was forbidden the *Apoſtles* in S. *Matthew*, though in *Markes* relation, *another* kind of *ſtaff*, the *ſtaff* for *travaile* be permitted them; To ſhew *Gods* abſolute

A lute *dislike* of *quæro vestra*] in *Apostles*, even before any *certain* provision was made for their *maintenance*, *God*, that *feeds the young ravens*, sustains the *destitute* (and beleeve it, his *Exchequer* is no contemptible *banke*, his *table* in the *wildernesse* is served with *quailes* and *manna*) undertaking to *provide* for them sufficiently by some *other* means; And since by that *same providence* the *Church* is now *indowed* again in *most* parts of *Christendome*, and *Gods severe* denunciations against *socrilege* set as an *hedge* of *thornes* about *Levi's portion*, sure to *prick*, and *fester*, and *rankle* in his flesh, that shall dare to break in upon it, what is this but still a continued expression of *Gods dislike*
B of the *quæro vestra*, who hath therefore made over his *own portion* on us, that therewith we might be *contented*, and provided for without the πλεονεκτεῖν, v. 17. without *letting loose* our *hands*, or our *appetites* on *other* mens *possessions*? You see then, by the way, the *error* of those, that from this *practice* of the *Apostle* are ready to prescribe us *absolute poverty*, that will have all the lawfull *proper revenues* of the *Church* prohibited, under the *vestra*, and then claiming of *tithes* or any other *Ecclesiastick indowment* shall get under that *style*, and the *Apostles non quæro*] urged for a *president* against us; with how little *law*, or *logick* you will perceive, when you *remember* that the
C *tithe*, or what else is *consecrated*, is by the very *laws* of this *kingdome* (to derive the *pedegree* no farther) as much the *Ministers own*, held by the *same tenure of Donation first*, then of *Parliamentary confirmation*, that any mans *inheritance* descends unto him, and therefore to demand *them*, is no more a *quæro vestra*, than to *demand a rent* of a *tenant*, in a word, a direct *mea*, not *vestra*, a *right*, and not a *gratuity*. Nay the *learned Iews* have gone farther (*R. Bechai* on *Deut.* 14.) that if the *tithe* be not *paid*, the *whole heap* becomes *Gods portion*, and cite it as a speech of *Gods*, that if *thou pay the tithe it is thy corn*, *if not*, *it is Gods corn*, and therefore, saith he, it is said, *Hos.* 11. 9.
D *therefore I will return and take away my corn in the time thereof, and my wine in the season thereof*; like that *land* that is *held in capite*, with a *rent* reserved, the *non-payment* of the *rent* or *homage*, is the *forfeiting* of the *tenure*. But I desire not to follow this *Iew* in his *meditation*, but rather to come home to *our selves*, and not onely to *interdict* our selves, the *quæro vestra*, but even regulate us in the *quæro nostra*, *purge* out of this *assembly* whatever may savour of the *Iew*, all *griping*, or *rigor*, or *sowreness*, or *summum jus*, even in the *quæro nostra*, *seeking that*, *that is our own*. To this purpose in the first place not to *seek all* that is *our own*; Though 'twere not a fault in the *Lay-*
E *Pharisee*, *Mat.* 23. 23. Ἀποδεκατοῦτε ἡδύοσμον, *to pay tithe of cumin*, and *the smallest herb*, yet perhaps it may be in the *Priest* to require it; A *fault* not of *injustice*, or the *quæro vestra*, but of *sordidnesse*, and *meanness* in the *quæro mea*: *Aristotle* I am sure would *condemn* it under that *style* of φειδωλοὶ, γλιχροὶ, κίμβικες, too much *poorness* and *tenuity* of mind, τῇ γόσει ἐλλείπειν, τῷ δὲ ἀλλορίων ἐπιθέσθαι, *though not in desiring*

desiring other mens, the quæro vestra in the *text*, yet in *want*, or *defect* of that *liberality, ingenuity*, that is required of the *moral* man, which he there specifies by the κυμινοπρίσης, *exactness* even to the *partition* of a *Cumin seed*, a fault, if observable in a *heathen*, then sure *censurable* in a *Christian*, and in a *Minister vile*, and *scandalous*. When this is resolved against in the *first* place, as *illiberal*, *degenerous* and *beggerly*, contrary to that *generosity*, and *superiority* of mind, that our *profession* should be thought to *infuse* into us. The *next* thing I must require of you in the *quæro mea*, is a generall *unconcernednesse* in the things of *this world*, *using the world as if we used it not*, *possessing* the *wealth* we have, but not being *possess'd* by it (for then it turns our *devil* or *familiar*) as able to part with it at *Gods* call, as to *receive* it at his *gift*, *powring* it out upon every his *intimation*, *seeking*, and *projecting* for *advantages* to be the *better* for this *false Mammon*, by being *rich in good works*, and when we see it a *parting* from us of its own accord, taking a *cheerful unconcerned leave* of it, retaining so much of the *Sceptick*, as the ἀταραξία *amounts* to, an *untroubledness* with these *inferior* events, and of the *Stoick*, or *wise man* in *Antoninus*, as ὁ ποιῶν τραγωδίας, *to act no passionate, lugubrious, tragicall* part, whatever secular *provocation* cross us on the *stage*. Then 3. An *entire contentedness* with our *lot*, that duty of the *last commandment*, which is absolutely required to the *non quæro vestra*, or as our *Apostle* interprets himself, the οὐκ ἐπλεονέκτησα, not, as we render it, *not making a gain*, but not *desiring*, *coveting* any thing that is *anothers*. To this purpose excellently *Epictetus* of old, that he that *tasts*, and *carves* to himself of those *dishes* onely, that are set before him, *reaches* not after those that are out of his *distance*, ἀυτὸς ὄντως θεῶν συμπότης, is fit for a *guest* at *Gods table*, which you may make, if you please, a *periphrasis* of a *Minister*; Did I not fear that this were a duty of too great *perfection* for some of my *auditors*, an *unusquisque non potest capere*, *every one cannot receive it*, I should go on with that *divine Philosopher*, that he that *abstains* from that which is *set before him*, *contemnes* that *riches*, that comes *knocking* as his dore, ὁ μόνον συμπότης τῆς θεῶν, ἀλλὰ καὶ συνεδρεύων, *is not onely a guest at his board, but a companion in his throne*, and that is the *pitch*, that I would *commend* unto you, If I might hope, you would *indeavour* after it. But then 4. and *lastly*, the *minimum quod sic*, (that that I must not *leave you till you have* promised me, *wrastle till break of day*, *except you will thus bless me*) the *lowest* degree, that can be *reconcileable* or *competible* with an *Apostle*, is the not suffering your *quæro vestra*, *your hope*, or *design*, of *secular* advantages, gaining of *gratuities*, gaining of *applause*, to have any the least *influence* on your *preaching*, to *intermix* never so little in your *seeking of souls*; This is the καπηλεύειν τὸν λόγον τοῦ θεοῦ, *dashing*, or *imbasing the word of God*, *corrupting* it with our *unworthy mixtures*, making it *instrumental* to our *gain*, or *popularity*, the meanest office, the *vilest submission* in the world. I remember a note

A note of *Procopius* on 2 *Kings*, that *Eliſha* ſending his ſervant to cure the *Shunamites* child, forbids him to paſſe any *complement with any by the way*; I had thought it had been for *ſpeed*, but he ſaith, ἤδει τὸ φιλότιμον, ἤδει φιλοδοξία τῶν θαυματεργιῶν κωλύει, *he knew his popular humour*, and that *popularity hinders working of miracles*; and then by the ſame reaſon we may conclude, that that muſt needs *enervate* the *word* of *God*, and make it *heartleſſe* and *liveleſſe* in our hands, and the *Miniſter* that is given to it, will hardly ever work *wonders* in the *curing*, or recovering of *ſouls*. But that ſervant you know had another fault, φιλαργυρία, *deſire of money is* ἡ τῆς κακίας μητρόπολις, B *the mother-city whence all wickedneſs comes forth*, ſaid *Bion* of old, and *Timon* puts them both together, ἀπληστία καὶ φιλοδοξία πᾶσι κακῶν στοιχεῖα, *inſatiate love of wealth and honour are the elements of evill*; and 'tis ſtrange to ſee how truly thoſe *wiſe men* were called *vates*, what *Prophets* they were, what *direct Satyrs*, thoſe words of theirs are againſt the *times* we live in; Our ἀπληστία and φιλοδοξία, *covetouſneſs and popularity*, are the *elements* of all the *ruine*, the *ſeeds* of all the *deſolation* that is threatned againſt this *Church*, ſome of us by the *notorious ſcandalous* guilt of thoſe *two* crimes, tempting *raſh, uncharitable* ſpectators to reſolve that thoſe ſins are C the *formalis ratio* of a *Clergy-man*, accidents of the *eſſence* and *inſeperable* from the *order* (and 'tis not the *illogicalneſs* of the inference, that will excuſe them, that have joyned with *Satan* in *temptation* to make that *concluſion*, nor deliver us from the deſtruction that followes it. Others of us on the *contrary* ſide, but from the *ſame* principles, *decrying* all due either of *maintenance*, or *reſpect* to the *Clergy*, *veſting* themſelves of all, but *contempt* and *drudgery*, hoping (we have *juſt* reaſon to ſuſpect) by *flying* both to be *courted* by them both, to have them more *ſure* at the *rebound*, than they can at the *fall*, to *run* from them here moſt *vi-* D *olently*, that they may have them *alone* to themſelves when they meet at the *Antipodes*. What *imprudent* bargains ſuch men are likely to make, if they ſhould be taken at their *words*; what *skittiſh* things *popular benevolence*, and *popular applauſe* have been alwayes found to be, *experience* hath taught others. I deſire even they that make that *choice* may never *pay* ſo *dear* for that *knowledge*; But whatever the *error* prove in the *tranſitory* commodities of *this* world, it matters little, for *wealth* and *honour* are ſure things, that we may go to *heaven* without, and ſo, for as much as concernes our individuals, are not *neceſſary* to us, as *Chri-* E *ſtians*; yet can I not aſſure you, but that they *are neceſſary* to us in ſome degree as *Miniſters*, *wealth* in a *competence* to reſcue us from *contempt*; and *reſpect*, at leaſt ſo far as a *nequis te deſpiciat, let no man deſpiſe thee*, to keep us from being utterly *unprofitable*; ſome *revenue* of our *own*, to keep us from the *quæro veſtra*, and ſome authority of our *own*, to inable us from the *quæro vos*, ſome-

what of either from the *character* of our *office* that we be not *tempted* to *ſeek* either by *unlawfull* means to *purchaſe* the *veſtra*, by the *ſale* of *vos*, to acquire the *favour* of our *auditors* by the *expoſing* of their *ſouls*. Think but how probable a *fear* this may be, when things come to ſuch a *complication*, that he that hath a *ſin* to be *preach'd* againſt, hath a *benevolence* to be *preach'd for*; he that hath a *wound* to be *cured*, is able to be *thankfull*, if he may be *kindly* uſed, yea, and to *mulct* the *Chirurgion*, if he be too *rough*, when he that hath ſomewhat to *mend*, hath alſo ſomewhat to *give*, a *commutation* to eſcape his *penance*, whether this may not prove a *temptation* to him that hath no other *livelyhood* to depend on, and conſequently whether *rankling* and *gangrening*, may not be look'd for, as an *ordinary title* in our *weekly bills*, when the *skinning* of wounds is become the *gainful craft*, and *compliance* and *popularity* the *great Diana*, that *trade* by which men *have* their *wealth*. But perhaps the moſt of this is an *extravagance*, I wiſh and pray it may prove an *unneceſſary* one. A B

There is yet one branch of the *application* behind; the *end* why S. *Paul* delivered this *text* of mine, that I told you was the *vindicating* his *miniſtery* from *contempt*, the gaining ſome *authority* with the *Corinthians*; And let that be our *method* alſo, to come to that *end* by the *non veſtra ſed vos*, not to *acquire* that thin blaſt of *aire*, that *Camelions* are wont to feed on, but that *ſolid ſubſtantial* eſtimation, that dwells onely in the account of *God* and the hearts of true *Corinthians*; That that may diſperſe thoſe *fumes* of *prejudices*, that *Satan* is wont to blaſt the *Miniſter* with, when any ſaving effect is to be wrought by his *miniſtery*, that *unblemiſht reputation* here, that when it is to be had, is a *pretious bleſſing*, very *inſtrumental* to the *edifying* of others, and is a kind of *coronet* here in this life, *preparatory* to that *crown* hereafter; and ſure there is no work of *ours*, that we can juſtly hope *God* will think fit to *reward* with ſuch a *crown*, but the *ſincere labouring* in the *word* and *doctrine*, filling our ſouls with the *earneſt* deſire of *ſaving* others, eſpouſing it as the ſole *felicity* of our *lives*, the one *promotion* that we aſpire to, to *people* heaven with *Saints*, to ſend whole *colonies* of inhabitants thither. 'Twas the *excellence* and *pride* of the *antient Jews*, yea, and the *craft peculiar* to them, ſaith *Joſephus*, τεκνοποιητικὴ, *getting of children*, *propagating miraculouſly*, and the *barren* was the moſt *infamous* perſon among them, *Behold I go childleſſe*, *the ſaddeſt lamentation*, and *Give me children or elſe I dy*. and *Take away our reproach*, moſt *pathetical Scripture-expreſſions*; yea, and among the *Romans* the *jus trium liberorum*, *the right of three children*, you know, what a *prerogative* it was: This is our *trade*, my *brethren*, to *beget children* to *heaven*, and according to the *Law* of the *Goel* in *Deut.* now our *elder brother* (*Chriſt*) is *dead*, we are C D E

the

A the men who by *right* of *propinquity* are *obliged* to *raiſe up ſeed to our elder brother*. O let it not be our *reproach* to go thus *childleſs* to our *graves*, at leaſt our *guilt*, and *juſt accuſation* to bereave our *Saviour* of that *ſeed* he expects from us, you know what a *ſin* it was to repine at that *duty*; let not us be wanting to *Chriſt* in this ſo *charitable* a ſervice, *charitable* to *Chriſt*, that his *blood* may not have been *ſhed in vain*, *charitable* to *others*, whom we may by *Gods bleſſing convert* unto *righteouſneſs*, and the *charity* will at laſt *devolve* on *our ſelves*, who by this means ſhall *ſhine as the brightneſs of the firmament*, and as the *ſtars for ever and ever*.

The

THE POOR MANS TITHING.

The XII. Sermon,

Preached in S. *Pauls* Church before the Lord Maior and Aldermen of the City of *London* on the 12. of *April*, *A. D.* 1640.

Deut 26. 12, 13.

When thou haſt made an end of tithing all the tithes of thine encreaſe the third year —— Then thou ſhalt ſay before the Lord thy God ——

THat the firſt *ſound* of this *text* may not poſſeſſe you with an expectation of a *Vicars plea*, a diſcourſe of *tithes*, and *querulous* invective againſt *ſacrilege*; and conſequently by this *prejudice*, your *ears* and *hearts* be fortified impenetrable and *impregnable* againſt the *ſpeaker*, and the *Sermon*; that I may reconcile the *choice* of this *text* with the imploring and hoping for your *patience*, I ſhall immediately deliver you from your *fears*, by aſſuring you, that the main of this *text* is (and the *total* of my diſcourſe ſhall be) bent quite toward *another* coaſt, that which in the ſincerity of my heart, I conceive may beſt comply with

with your *designs*, either as *Christians*, or as *men*, most tend to your *serving* of *Christ*, and *enriching* of *your selves*, with the *increase* of your *wealth* here, and *glory* hereafter. And when I have told you this, I cannot choose but say, that I am your *friend*, and for that may claime not as an act of *favour*, but *justice*, the payment of this *debt*, the return of your *patience* in *receiving*, and *care* in *practising* what shall be delivered. A

There was a *double tithing* among the *Jews*, the *every years tithing* and the *third years tithing*, the *every years tithing* you know whose *patrimony*, it was; but after that was set apart (and *presented* unto the owners) every *third year* there was another to be raised, over and above, for the *stranger*, the *fatherless*, and the *widow*, as you may see it enacted, *c.* 14. *v.* 29. this was called by the *Rabbines* the *second tithing*, and in another respect the *third* by some of them, (the *tithe* for *feasts*, *Deut.* 14. 23. going for the *second*, and the *tithe of the tithes*, which the *Levites* paid the *High-priest*, going for the *fourth*, in *that* account) but most significantly מעשר עני *the tithe for the poor*, πλουσιακη, in *Josephus* the *poor mans tithing*, or in the words of this *text*, the *compleveris decimare anno tertio, the making an end of tithing the third year*; Till this were done, there wanted a *compleveris*, what ever other dues were paid, the work was *incomplete*, and upon the performance of that, here is a stock of *confidence* toward *God* for him, that hath done it, a *right* invested on him to all the *abundance* of *Canaan*, v. 15. a justifiable pretension to all *temporal blessings*, which he may depend on, and *challenge* at *Gods* hand, 'twere but a *cold expression* to say, he might expect by *petition*, I will adde, he may *require by claime*, and produce his *patent* for it here in my *text*, *Cùm compleveris*, &c. *When thou hast made an end*, &c. B C

This *text* I have upon advice resolved not to *divide* into *parts*, but my *discourse* upon it I shall, by setting it these *bounds* and *limits*; 1. That it presents unto you the *duty of almes-giving*, by occasion of these words, *Cùm compleveris decimare anno tertio, when thou hast made an end of tithing — the third year.* 2. The *benefit* arising from the performance of this duty, from the *rest*, *Dicas coram Domino, then thou shalt or mayest say*, i. e. *hast right* and *power to say, before the Lord thy God.* In our progress through the *first* of these, we shall observe these *gesses*; 1. We shall begin with the ὅτι, consider *almes-giving* simply, deducing the *practice* of the *Jews* down to us *Christians*, and so in a manner give you the *history* of *almes-giving*. 2. We shall look into the πόσον, what *portion* ought to issue out of every mans *revenues*, taking our rise from the *practice* of the *Jewes*, *a tithe of all increase every third year.* 3. We shall proceed to the ὅτι δεῖ, consider it as a *duty*, and then we shall have done with the *first general*. D E

In the *second* general we shall shew you, 1. *In thesi*, that *confi-*

dence

A *dence* or *claiming* any thing at *Gods* hands, muſt take its *riſe* from *duty* in *performance*, *Then thou mayeſt ſay*; *then*, but not *before*. 2. *In hypotheſi*, ſhew you the *connexion* between this *confidence* and this *performance*, claiming of *temporal plenty*, upon *giving of almes*. Theſe are the ſeveral *poſts* and *ſtages* of my *future diſcourſe*, the *Monogramme* drawn in *cole*, as it were, wherein you may diſcern the *lines* and *lineaments* of the whole *body*; I muſt now deſcend to the *filling them up*, and giving you them a little more to the *life*, taking them in the order propoſed, very *looſely*, and very *plainly*, making proviſion for your *hearts*, not your *eares*, for your *future gain* and not
B your *preſent ſenſuality*, and begin with the *firſt general*, and in that, the ὅτι, or *almes-giving ſimply conſidered*, deducing the *practice* of the *Iews* down to us *Chriſtians*, and ſo give you in a manner the *hiſtory* of *almes-giving*.

Though we aſſert not an *equality* of worldly riches from any decree either of *God* or *nature*, find not any ſtatute of πάντα κοινά, any *law of community* in any but *Plato's* inſtitutions, and thoſe never reduced to *practice* in any *one* city in the world (attempted once by *Plotinus*, through his favour with *Gallienus*, who promiſed to reſide in his *Platonopolis*, but ſoon altered his purpoſe again, as *Porphyrie* tells
C us) yet I may ſuppoſe it for a granted *maxime*, that the *extreme inequality*, that is now ſo illuſtriouſly viſible in the world, is not any act of *Natures primary* intention, or *Gods firſt* and *general providence*; *Ariſtotle* may tell us of ſome φύσει δοῦλοι, ſome that *Nature* hath *bored through the ear*, to be *ſlaves for ever*, and we may beleeve him, if we can find any *ground* for it, but of any φύσει πτωχοὶ *colonies of men*, ſent into the world without any *claim* or right to any part of the *worlds* goods, he hath not left us any thing upon *record*. Nor hath the *book* of *Creation* in the *Scripture*, the *Bereſith*, or *natural Philoſophy* of the *Bible* given us any hint for ſuch a reſo-
D lution, that ſome ſhould be born to *riot*, and others to *famiſh*, ſome to be *glutted*, and others to *ſtarve*, that mankind ſhould be thus *dichotomized* into ſuch *extreme* diſtant *fates*, ſome to *reign* in *Paradiſe* for ever, others to be *thrown* over the *wall*, as out of the *Adamites ſtove*, to *pine* and *freeze* among *thornes* and *briars*. This were an *abſolute decree* of *election* and *reprobation*, improved farther than Predeſtinarians have ordinarily *extended* it. As we are wont to ſay of *ſinne*, that 'tis not to be found in *Gods Hexameron*, no fruit of his *Six days labour*, but a production of a *later* date, ingendred betwixt the *ſerpent* and the *woman*, that *Incubus* and *Succuba*, the *devil* and the *lower ſoul*; ſo may we ſay of *extreme* want
E and *poverty*, that its *its nativity is of the land of Canaan*, its *father an Amorite*, and its *mother an Hittite*: *Satan* and *covetouſneſs* brought it into the world, and then *God* finding it there (whoſe glorious attribute it is to extract *good* out of *evil*) as he did once a σωτὴρ out of an ἀπολλύων, *redemption* of mankind out of the fall of *Adam*, and

In Vit. Plotin.

ſo made the *Devil* an inſtrument of bringing the *Meſſias* into the world; ſo hath he in like manner by his *particular* providence ordered and continued this effect of ſome mens *covetouſneſs*, to become matter of others *bounty*, exerciſe of that one piece of *mans divinity*, as *Pythagoras* called *liberality*, and ſo *ex his lapidibus*, *out of theſe ſtones*, out of the *extreme* want, and *neceſsity* of our *brethren*, to raiſe *trophees* and *monuments* of *virtue* to us, of *charity*, *liberality*, and *magnificence*, of *mercy*, and *bowels of compaſsion*, that moſt *beautifull* compoſition of *graces*, that moſt *heroical* renounced *habit* of the ſoul. So that now we may define it an act of *Gods infinite goodneſſe* to *permit*, though before we could not allow it reconcileable with his *infinite juſtice*, to *decree* the *extreme inequality* of earthly *portions*, the *poor* man gaſping for *food*, that the *rich* may have a *ſtore-houſe* or magazine, where to lay up his *treaſures*; the careful labourer, full of *children*, ſuffered to wreſtle with *two* extremities at once; *hunger* on the one ſide; and *natural compaſsion* to the helpleſs creatures he hath begotten, on the other; that thou by thy *wealth* mayeſt be that *Elijah* ſent from *heaven* to the *famiſhing* forlorn *widow*, that *Godlike* man drop'd out of the *clouds* to his *relief*, and by the *omnipotent* reviving power of thy *charity*, uſurp that attribute of *Gods* given him by the *Pſalmiſt*, that *feeds the young ravens*, *expoſed* by the old ones, ſuſtain that *deſtitute* ſort of *creatures*, that call upon thee. Admirable therefore was that contrivance of *Gods mercy* and *wiſdome*, mentioned to the *Jews*, not as a *threatning*, but a *promiſe* of *grace*, one of the *privileges* and bleſſings of *Canaan*, *the poor ſhall never ceaſe out of the land*, *Deut.* 15. 11. that thou mayeſt alwaies have ſomewhat to do with thy *wealth*, ſome *ſluce* to exhauſt thy *plenty*, ſome hungry *leech*, to open a vein, and prevent the *acceſſe* of thy *feaver*, and withall, that thy wealth may ennoble thee, as *Xenocrates* told his *benefactors children*, that he had abundantly required their *father*, *for all men ſpake well of him for his liberality to Xenocrates*, or as *benefactors* among the heathen were *adored* and *deified*, that thus thy *faithleſs*, *fading*, *falſehearted* riches (which the *Evangeliſt* therefore ſtyles *Mammon of unrighteouſneſs*, onely as ἄδικον is oppoſed to ἀληθινὸν, to *true durable wealth*) may yeeld thee more profit by the *profuſion*, than by the *poſſeſſion* (as *ſilver* doth by *melting*, then by continuing in the *wedge* or *bullion*, according to that of * *Clemens*, οὐχ ὁ ἔχων ἀλλ' ὁ μεταδιδοὺς πλούσιος, *the rich is he that diſtributes, not he which hath and poſſeſſeth*; and * *Lactantius*, *Divites ſunt non qui divitias habent, ſed qui utuntur illis ad opera juſtitiæ, the rich are they, not which have riches, but uſe them to works of righteouſneſs*) purchaſe thee by being thus providently *laid out*, a revenue of *renown* here, and *glory* hereafter. You ſee then the *pedegree* and *genealogy* of *almes-giving*, how it came into the world; *Covetouſneſſe* and *oppreſsion* and *rapine*, brought in *emptineſſe*, and *beggery*, and *want*, then *Gods providence* and *goodneſſe*, finding it in the world, reſolves

to

* *Peda.* l. 3. c. 6.

* *L. de juſt. cap. de offic. viri juſti.*

A to *continue* it there, to imply the *treasures*, and *exercise* the *charity* of others.

Now for the *practice* of the world in this great affair, we cannot begin our *survey* more properly, then from the *text*, there to behold *Gods opinion*, or judgement, in this point, by the *rules* he hath given to be observed in this city of *God*, his *own* people of the *Jews*, whilest they were managed by *God* himself. The *priesthood* was the peculiar *lot* of *God*, and therefore may well be allowed the πρωτοκλισία, *feeding first* at *Gods feast*; And the *poor* next after them were taken care of by *God* himself, *Lazarus*, as it were, in *Aarons*, as once in *Abra-*
B *hams bosome*, next to the *priest* in the *temple* as to the *Patriarch* in *heaven*; a *tithing* for the *priest*, and when this was done, *every third year*, a *tithing* for the *poor*: The withholding of the former was *sacrilege*, and of the latter, *furtum interpretativum*, say the *Schooles*, *interpretative theft*, and the *Casuists* to the same purpose, that though our *goods be our own*, *jure proprietatis*, *by right of propriety*, yet *they are other mens*, *jure charitatis*, *by right of charity*; the *rich mans barne* is the *poor mans granary*, nay *murther* too as we may conclude from the words of the *wise man*, the *poor mans bread* is his life (and that is sometimes thy *dole*, on which his *life*
C *depends*) and then, as there it followes, he that deprives him of it (so doth the *unmerciful*, as well as the *theef*) is a murtherer. Nay farther, that *murther* one of the *deepest* dye, a *fratricidium*, like *Cains* of *Abel* his *brother*, and therefore as that is a *clamans de terra*, *crying for judgement from the ground*, so hath this a *clamet ad Deum contra te*, *cry to God against thee*, *Deut.* 15. 9. I will adde, at least so long as the *state* of the *Jews* lasted, it was *sacrilege* too. Shall we proceed then, and *ask*, when the state of the *Jews* expired, did *almes-giving* expire with it? was *charity* abrogated with *sacrifice*? turned out of the world for an *antiquated*, *abolish'd* rite, for a piece of *Judaisme*? The
D *practice* of some *Christians* would perswade men so, that the *sword* that *Christ* brought into the world, had *wounded charity* to the *heart*, that he had left no *such custome* behind him to the *Churches of God*, that *Christianity* had clutch'd mens hands, and *frozen* their hearts into an ἀπολίθωσις, as *Arrian* calls it, *inverted* that miracle of *Christs*, *returned the children of Abraham into stones*. *Physitians* tell us of a *disease* converting the *womb* into a *firme stone*, and the story in *Crollius* of a λιθοπαιδίον, *a child of a perfect stony substance*, is asserted by many others. Now the *unhappiness* of it is, that the *Hebrew* רחם that signifies a *womb*, by a little varying of the *punctation*, signifies
E *mercy* also, and *bowels* of *compassion*, whereupon *Hos.* 1. 11. the *Septuagint* instead of רחמי have put μητρὰ, instead of *mercy*, a *womb*; and alas the same *disease* hath fallen upon the רחם in that *other* sense, the *bowels* of *mercy* in many *Christians* are *petrified*, *transubstantiate* into *stones*, pure *mine* and *quarrey*, and so we *Ministers*, *damnati ad metalla* (that old *Romane punishment*) *condemned* to *digge*

in those mines, and by all the daily pains of *preaching* and *exhortation*, able to bring forth nothing but such λιθοπαιδία, *stones* instead of *bread*. A

Bu I hope, my *brethren*, the *practice* of those some shall not be accepted as *authentick* evidence against *Christ*, to defame and dishonour our most *glorious profession*, whose very *style* is [*Brethren*] whose *livery* [*Charity*] and *Character* that *they love one another*. I know not how *unmercifull* and *hard-hearted* the *Christian* world is now grown in its *declination*, as *covetousnesse* is generally the vice of *old age*, I am sure, 'twas open-handed enough, in its *youth*, witness that most *antient primitive Apostolical institution* of the *Offertory* in the *Sacrament*, that which was so considerable a part of that holy *rite*, that it gave denomination to the *whole*, the *Eucharist* styled κοινωνία *communion*, distinctly from this custome of *bringing* every man out of his *store*, and *communicating* to the *necessities* of the *Saints*, as it is 2 *Cor*. 8. 4. κοινωνία τῆς διακονίας εἰς τοὺς ἁγίους, *the communion*, or *fellowship* as we render it, more fully the *communicativeness*, or *liberality of administring to the Saints*, and is therefore by us rendred *liberality*, 1 *Cor*. 16. 3. Many *excellent* observations might be presented to you on this occasion, necessary for the understanding many places in S. *Paul*, especially of *c*. 11. of 1 *Cor*. but you will easily forgive me the sparing this pains, in this place; Let it suffice that we find in that *chap*. that at those *holy* meetings there was always a *table* furnish'd out of the *bounty* of *communicants*, for a *common feast* unto all the *faithfull*; the *rich* might have leave to bring *more* than his *poorer* brother, but not to take *place* by that *bounty*, not to pretend any *propriety* to what he had brought, which is the meaning of the ἴδιον δεῖπνον *every man his own supper*, and the προλαμβανεῖν ἐν τῷ φαγεῖ, *taking precedence of others in eating*, the *rich* to *eat all*, and the *poor none*, one to be *hungry*, and the *other drunken*, the fault which he there found with the *Corinthians*; Nor did the custome of *liberality*, annex'd to the *Sacrament* in those days *expire* or *vanish* with the *Apostles*; The *practice* rather increased, then *abated* among their successors; Witnesse that προσφορὰ or *oblation*, first of all the *fruits* of the *season*, as an *offering* of *first-fruits*; afterwards onely ἄρτου καὶ κράματος, *of bread and wine mingled with water*, which the *brethren* or *faithfull*, i. e. in the *antient* style, the *Communicants* are said to bring; and present at the *altar* or *table* of the *Lord*, for the furnishing of the table with part, and refreshing the *poor* with what was left. These are the εἰσφοραὶ *oblations* in the * *Constitutions*, at least *one* sort of them, one being for the *Priest*, the *other* for the *poor*, and again, αἱ εἰς τοὺς δεομένους εὐποιΐαι, *the doing good to them that want*, the very word in S. *Paul* ἐνποιΐας καὶ κοινωνίας, *to do good and communicate*, *Heb*. 13. 16. and τὰ εἰσφερόμενα ἐπὶ προφάσει πηνήτων ἑκούσια, *voluntary oblations for the poor*; These are contained under his *general* head of καρποφορίαι, *bringing of fruits*, of which he hath a * *Chapter*, and * κυριακαὶ

*l. 2. c. 55.
*Ch. 25.
*Lib. 7. c. 30.
*Ib. c. 29.

B C D E

συνεισ-

A συνεισφορέαι, *the Lords offerings*, and * ἐλεημοσύνη, *almes* and other where ἐκθέσια τοῖς πένησι χορηγήματα, *voluntary gifts distributed to the poor*; And obſervable it is from thoſe, and other *ancient conſtitutions*, that 'twas a *puniſhment* for ſome men, uſed in the *Church*, not to receive them to the *Offertory*, who yet were not ſo great *malefactors*, as to be kept from ſome other *privileges* of *Chriſtians*; This was called, κοινωνία χωρὶς προσφορᾶς, *communicating without the offertory*, frequently in the *Ancyrane* and *Nicene Councils*; and therefore *Epiphanius* having mentioned the *faults*, for which *offenders* were *excommunicated*, as πορνεία, μοιχεία, *fornication, adultery*, &c. he addes, προσφορὰς λαμβάνῃ παρ' ἧς ἂν ἀδικούντων ἢ μὴ παραιτουμένων ἀλλὰ δικαίως βιούντων, *the Church receives not offerings from the injurious*, &c. but from *juſt livers*, noting that all but the δικαίως βιοῦντες, *thoſe that live juſtly* were interdicted the *privil ge* of *offering* or *giving* to the *Corban*. Thus in *Clemens* was not the oblation received from the *unjuſt publican who exacted* παρὰ τὸ διατεταγμένον, *above what was appointed*, and ſo for *executioners*, whoſe *oblation* being the *price of blood* was not ſuffered to come into the *Corban*, no more than the *thirty pieces* of *ſilver*, that *Judas* took to *betray Chriſt*, *Mat.* 27. 6. An *excellent* conſideration for us to meditate on, that the being excluded from the *Offertory*, being denied the *privilege* of *giving almes* or being *bountifull* to the *poor*, went for a very *great puniſhment*; and ſo ſure the *duty*, a ſpecial part of *piety* and *publick ſervice* of *God*. And therefore the *cuſtome* being either *neglected*, or *intermitted* at *Conſtantinople*, S. *Chryſoſtome* took care for the reſtoring it again, and thereupon made that *excellent oration* upon that *ſubject*, where from *antiquity* he proves the uſe of the *Offertory* on the *Lords* day, and mentions the *Corban*, or *treaſury* where 'twas wont to be put. I have been the more large on *this* particular, becauſe it hath in *all* ages been accounted a *prime* piece of *Chriſtianity*, (a ſpecial part of *divine worſhip* ſaith *Aquinas*) the obſervation of which is yet, thanks be to *God*, alive among us, eſpecially if that be true, which *Pamelius* cites out of *Honorius*, that inſtead of the ancient oblation of *bread and wine*, the *offering* of *money* was by conſent received into the *Church*, in memory of the *pence* in *Judas* ſale. Onely 'twere well, if we were a little more *alacrious*, and *exact* in the performance of the *duty*, and more care taken in the *diſtribution*, eſpecially that that *notorious abuſe* of this moſt *Chriſtian* cuſtome, which they ſay (I hope unjuſtly) ſome part of this *city* is guilty of, in converting this *inheritance* of the *poor* into a *feaſt* of *entertainment* for the *Officers* of the *Church*, may be *branded*, and baniſh'd out of *kenn*. It is yet but a ſin, which like ſome in *Ariſtotle*, hath never a *name*, had never yet the *honor* to be *forbidden*, if it ſhould chance to live to that *age*, thrive and prove fit for an ὀνομαθεσία the *impoſition* of a *name*, let me have the favour to *Chriſten* it, A *new-found ſacrilege*, a moſt *inhumane* at once, and *unchriſtian* profanation; And if you want an *embleme* for it, that *antient*

* c. 7.

ancient piece of *Nathans* designing will serve the turn, the *rich man feasting* on the *poor mans ewe lamb*, his *luxury* maintained by the others *blood*. 'Twere an admirable work of *Ecclesiastick discipline*, some way or other to bring the *Corban* in such favour with us, that it might prove a *bank* or *storehouse* in every *parish*, able to supply the wants of *all*; but much better, if we would fall in love with it our selves, as a way of binding up both the *tables* of the *Law* into *one volume*, of *ministring* both to *God* and *man*, by this one *mixt* act of *charity* and *piety*, of *mercy* and of *sacrifice*, and so, in the *wise* mans phrase, *to lay up our riches in Gods Storehouse*, without a *metaphore*. But if it please you not, that any body (though in the resolution it be *Christ* himself) should have the disposal of your *almes* as *charity* now adaies is a *pettish weariish* thing, ready to *startle*, and pick a *quarrel* with any thing that comes to meddle with it, then shall I not pursue this design any farther. So thou art *really*, and *sincerely* affected to the setting out of the *third years tithing*, thou shalt have my leave to be thine *own Almoner*, have the *choice* of the *particular* way of *disposing*, and *ordering* it thy self. And yet *three* things there are, that I cannot choose but be so *pragmatical*, as to interpose in this business; 1. For the *quando*, *when*, this *tithe* should be set out; Let it not be deferred, till the *Will* be a making, till *death* forces it out of our hands, and makes it a *non dat sed projicit*, onely a casting over the *lading*, when the ship is ready to *sink*, nor yet till our *coffers* be ready to *run* over, till a full, *abundant* provision be made for all that belong to us, for that is to feed the *poor* like the *dogges*, onely with the *orts* of the *childrens table*; but as other *tithes* are paid, just as the *increase* comes in, presently after the whole *field* is reap'd, so must the *poor* mans *tithing* also; *set out*, I say, then *dedicated* to that use that we may have it by us at hand, told out ready, when the *owner* calls for it. 'Twas a thing that *Antoninus* recounts as matter of special *joy*, and that which he numbers amongst the *felicities*, for which he was beholden to the *Gods* that he was never ask'd of any, that he thought fit to give to, that he was answered by his *Almoner*, ὅτι οὐκ ἦσι χρήματα ὅθεν γένηται, *that there was not store at hand to perform his will*. A most *joyous*, comfortable thing, in that *heathen Emperors* opinion, and yet that, that will hardly be attained to, unless we take some such course as this mentioned *in terminis* by S. *Paul*, 1 *Cor.* 16. 2. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come*; *a weekly provision* laid in, and ready *in nnmerato* for this purpose, that you be never *surprized* on a *sudden*, and so disabled to performe this duty. 2. For the *quibus*, I would *answer* to all, whom *Christ* hath made our *neighbours* and *brethren*, and I know not any that are excluded from this *title*. But you would then think I were set to sollicite against the *lawes* of this *realme*, and plead the cause of the *idle* wandering *beggar*, that most savage, *barbarous* unchristian

A ſtian trade among us, let, a man would think, in the *ſtreets* by the *devill*, on purpoſe to *poſe*, and *tire*, and *nonplus* mens *charity*, to *diſhearten* and weary them out of this *Chriſtian* duty. No, we have a *countermand* from the *Apoſtle* againſt theſe ἀτακτήσαντες, *diſorderly walkers*, 2 *Theſ.* 3. 7. that if any *would not labour*, *neither ſhould he eate*, v. 10. the beſt *almes* for them, the ſeaſonableſt *proviſion* and *charity* to ſuch, is the careful execution of *lawes* upon them, to ſet them every one ſingle in an *orbe* to move in, by that means perhaps to teach them the skill in time to be *almes-givers* themſelves, at leaſt to become fit to be *receivers*; For ſuch, of all others, is the
B *fixt*, *ſtationary*, diligent *labouring* poor man, whoſe *motion* is like that of the *trembling ſphere*, not able to advance any conſiderable matter in a *whole* age, be they never ſo *reſtleſſe*, whoſe *hands*, with all their *diligence*, cannot give *content* to the *mouth*, or yeeld any thing but *ſtones* many times, to the *poor child* that calls for *bread*. All that I ſhall interpoſe for the *quibus*, ſhall be this, that ſeeing a *doe good to all*, is now ſent into the world by *Chriſt*, and that but little *reſtrained* in any *Chriſtian* kingdome, by an *eſpecially to the houſhold of Saints*, (all *Chriſtians* being ſuch) and ſeeing again, no man hath *hands*, or *ſtore* to feed *every* mouth that gapes in a kingdome, or particularly
C in this *populous* city, we may do well to take that courſe that we uſe in compoſing other *difficulties*, *referatur ad ſortem*, let *the lot decide* the *main* of the *controverſie*, and reſerving ſomewhat for the *publick*, ſomewhat for the *ſtranger*, ſomewhat for *common calamities*, ſomewhat as 'twere for the *univerſal* motion of the whole *body*, ſomewhat for *excentricks* and *epicycles*, let the place, whereon our *lot* hath caſt us, be the *principal orbe* for our *charity* to move in, the ſpecial *diœceſs* for our *Viſitation*. And when that is done, and yet, as 'tis in the parable, there be ſtill *room*, ſtore left for *others* alſo, then to *inlarge*, as far as we can, round *about* us, as *motion* beginning at the *center* diffu-
D ſes it ſelf uniformly, ſends out his *influence* and *ſhakes* every part to the *circumference*; and happy that man, who hath the *longeſt arm*, whoſe *charity* can thus reach *fartheſt*. The third thing is that my *text* obliges me to, the *how much* out of every mans *revenues* may go for *poor mans due*, which brings me to the *ſecond* particular, the πόσον here mentioned in theſe words [*tithing all the tithes of thy increaſe the third year.*]

That there was a πόσον defin'd by *God* to the *Jews charity*, a proportion for every man, not which they might not *exceed* (for there were other ways of *vent* for their *charity* mentioned, beſide this)
E but which no man was to go *under*, is manifeſt by the *text*, and *c.* 14. of this *book*; the *proportion* you ſee a *tithe*, or *tenth part* of *all* the *increaſe*, not *yearly*, but onely *every third year*, to raiſe a *bank*, as it were, for the *maintenance* of the *poor*, till that year came about again. This if we would diſſolve into a *yearly rate*, and ſo diſcern the *Jewiſh* πόσον more perfectly, it is *equivalent* to a *thirtieth* part

every

every year the *Jew* whose yearly revenue amounted to *thirty shekels*, was every *third year* to pay *three* of them to the *use* of the *poor*, that is in effect, *one* for every *year*, the *trienial tenth* being all one with an *annual thirtieth*: The account is clear, and no man but hath *Arithmetick* enough to conclude, that a *thirtieth* part is the *third* part of a *tenth*, and so a *tenth* every *third year*, is all one with a *thirtieth every year*. I shall insist on this no farther, than to tell you that *Gods* judgement in this *affaire* is worth observing, that *almes-giving* or *mercifulnesse* being a *dictate* of *nature*, but that like other such *Lawes*, given onely in *general* termes, for the ὅτι, but not so as to descend to *particular* cases; It pleased *God* to his people the *Jews*, to express his *judgment* at *that* time, in *that* state, for the πόσον, *how much* was by *Law* to be laid aside for that use out of every ones *increase*.

Now if I should press this *practice* of the *Jews* as matter of *obligation*, or *prescription* to *Christians*, that you are not in conscience to do *less*, than the *Jews* were bound to do, every man to set apart a *thirtieth* of his *yearly* revenue, or *increase*, for the use of the *poor* brethren. I know not how you would take it; many would *startle* at the newes of the *doctrine*, many more when they came to the *practice* of it, many quarrels you would have against it; He that were *merciful* already, would think his *gift* would become a *debt*, his *bounty duty*, and so be *wronged* and *robbed* of the *renown* of his *charity*, by this *doctrine*; and the *covetous*, that were not inclined to *giving* at all, would complain that this were a new kind of *ghostly stelth*, a way of *robbing* him out of the *pulpit*, of burthening his *conscience*, and lightning his *bags*, and both joyne in the indictment of it for a *Judaical*, *antiquated doctrine*, that hath nothing to do with *Christians*. And therefore to do no more, then I shall *justifie* from the *principles* of the *Gospel*; I shall confess unto you, that this *precept*, as it was given to the *Jews*, is not obliging unto *Christians*, and therefore I have not yet told you it was, but onely gave you to consider, what *Gods judgment* was for the πόσον to his *own* people. Onely by way of *application* to our selves, give me leave to adde these *four* things, which I shall deliver in as many *propositions*; 1. That *mercifulness*, or *charity* or *giving almes* is no part of the *Ceremoniall Law*, which is properly *Judaisme*, but of the *eternall* law of *reason* and *nature*, part of the *oath* or *Sacrament*, that is given us, when the *fiat homo* is first *pronounced* to us, a *ray* of *Gods mercifulness* infused into us, with our *humane* nature; in a word, that *mercifulness* is all one with *humanity*, a precept of the *nature*, the *God* the *soul* we carry about with us. 2. That being so, it comes within the compass of those *Laws*, that *Christ* came οὐ καταλῦσαι ἀλλὰ πληρῶσαι, *not to destroy but to fulfil*, i. e. as the *Fathers* before Saint *Augustine*, generally interpreted it, to *improve* it, set it *higher* than it was before, require more of *Christians* than ever was exacted of the *Iews* or *heathens* by the *Law* of *Moses* or

A or of *Nature*. Thus * *Irenæus*, mentioning *Christs improvement* of the *Law*, *pro eo quod est*, *Non mœchaberis nec concupiscere præcepit*, *for*, *Thou shalt not commit adultery*, *thou shalt not look to lust*, he adds, *pro eo quod est decumare*, *omnia quæ sunt pauperibus dividere*, *instead of tithing* (this *third years tithing*) *thou shalt divide all thou hast to the poor*, give them some *plentiful* part of it. And this saith he, an *act* of *Christ*, *non solventis*, *sed adimplentis*, *extendentis*, *dilatantis legem*, *not loosing*, *but filling up*, *extending*, *dilating the Law*. And * Saint *Hierome*, on 2 *Cor.* 8. 20. *avoiding this that no man should blame us* — explains it thus, *lest any should say*, *how did* B *Christ fill up or fulfil the Law*, *cùm videamus Christianos non tantam eleemosynam facere quantam fieri in lege præceptum est*, *when we see Christians not give so much almes*, *as was by the Law of Moses prescribed to be given*. 3. That there were among the *Iews two* sorts of *mercifulness*, the *first* called literally *righteousness*, and by the *Septuagint*, when it belongs to works of *mercy*, is rendred sometimes δικαιοσύνη *righteousness*, sometimes ἐλεημοσύνη *mercy*, and this is that *mercifulness* that *Moses*'s *Law* required of the *Iewes*, and so was part of their *righteousness*, he was a *breaker* of the *Law*, that did neglect it, and so *opera justitiæ* in *Lactantius*, the *works* of *righteonsness*, C meaning *works of charity*, by that *phrase*. The *second* was *mercy*, i. e. an *higher degree* of *charity*, rather *benignity*, *mercifulness*, being *full of good works* and this was more than their *Law exacted*, and therefore was styled *goodness*, as that was more than *righteousness*. 4. That by force of the *second proposition*, and by the tenure of *Evangelical perfection*, that *Christ* commended to his *disciples*, this *highest* degree of *mercifulness* among the *Iews* is now the *Christians task*, and that, to him that will be *perfect*, yet in an *higher degree*, not onely that *degree*, which the *Law* required of the *Iew*, a little *raised*, and *improved* by us, for that will be but the *Christians righteousness*, but D even the *benignity* of the *Iews*, *abundance of mercy*, *improved* and *inlarged* by us also. And from these *premises* if I may in the name of *God* take boldness to infer my *conclusion*, it can be no other than this, That the *proportion* to be observed by the *Christian almes-giver*, to speak at the least; must be more in any *reason* than the *thirtieth* part of his *revenue* or *increase*; The *thirtieth* is but *equivalent* to the *third years tithing* of the *Iews*, which was their *righteousness*, that which they were bound to do by the *Law*, the *Pharisee*, did as much, and *Christ* tells us, that *except our righteousness*, δικαιοσύνη ὑμῶν, *the very* word that signifies the *legal almes-giving* many times in the *Bible*, and who E knows but it may do so here, of this there is no doubt, but it belongs to *charity*, or *duty* toward *men* in its latitude, of which *almes giving* is one most special *part*, and *except our righteousness exceed the righteousness of the Scribes and Pharisees we shall in no wise enter into the kingdom of heaven*, the *text*, on which that *heavenly Gospel-Sermon* was preach'd upon the *Mount*. If we have any design toward *Evangelical perfection*, toward

* L. 4. c. 37.

* Tom. 8. p. 226. A.

the *Chriſtian* pitch, the *abundance* of *goodneſs* and *meeciſulneſs*, as A
that is improved by *Chriſtianity*, then this *third years tithing* will
prove but a *beggarly*, thin proportion, that, that a *Few*, if he were
a *religious* one, would have been *aſhamed* of. But be our aimes never
ſo *moderate*, if a *door-keepers* place will ſerve our turn, to be one of
the *Nethinim*, of the *meaneſt rank* in the *kingdom of heaven*, yet
ſtill we muſt *exceed* that proportion of the *Iews righteouſneſſe*, their
third years tithe, that they were *bound* to, or elſe we are ſtrange-
ly miſtaken in *Chriſtianity*. I am unwilling to deſcend to the
arraigning or *indicting*, or ſo much as *examining* any man here,
for the *omiſſions* of his *former* life in this kind; my humble *lowly-* B
eſt requeſt is, that you will do it your ſelves, and if either through
ignorance you have not reckoned of it as a *duty*, or through deſire
to *thrive* in the world, you have omitted to *practice* it hereto-
fore, you will now at laſt at this inſtance, take it into your con-
ſideration, and remember that there is ſuch a *thing*, as *charity*, (a
pale, *wan*, *deſpiſed* creature) commended to *Chriſtians* by *Chriſt*, not
to ſuffer it any longer to go for one of thoſe *Magicians Serpents*,
which *faith* like *Moſes's rod* is appointed to *devour*, if it do, know this
that that *rod* is the verier *ſerpent* of the *two*; and for the *quickning* C
that reſolution in you, I ſhall proceed unto the *third* particular, the
ὅτι δεῖ, to conſider it as a *duty*, and ſo to make an end of my *firſt*
general.

In this *ſlothfull*, but *confident* age of the world, 'twere admira-
bly worth ones pains to inſtruct men, what duty is, now under the
Goſpel, what the very word ſignifies in a *Chriſtian Nomenclature*.
There are ſo many deſcants of *fantaſtical* brains on that plain ſong
of the *Apoſtles*, *We are not under the law, but under grace*] that 'tis
ſcarce agreed on among *Chriſtians*, what 'tis to be a *Chriſtian*,
nothing more unreſolved, than what 'tis, thats now required un-
der the *ſecond Covenant*, as neceſſary to *ſalvation*. One thinks D
that the *beleeving* all *fundamentals* is the ἀναγκαῖον, the *onely quali-*
fication for a *Chriſtian*, and what hath *duty* to do with that? Ano-
ther makes the *Goſpel* conſiſt all of *promiſes* of what ſhall be wrought
in us, and on us by *Chriſt*, and ſo gives an *abſolute Superſedeas* for
duty, as a *legal out-dated* thing, that is utterly *antiquated* by *grace*.
Another contents himſelf with *purpoſes* and *reſolutions*, *thin*, *aery*
inclinations to *duty*, and is utterly indifferent for any *performance*,
doubts not but to paſs for a *Chriſtian*, as *regenerate* as S. *Paul*,
when he wrote, *c.* 7. to the *Romans*, though he *never do the good*
that he reſolves, *live and dy carnal and captived and ſold under* E
ſin. A *fourth* diſſolves all to a *new-found faith*; A *full perſwaſion*,
an *abſolute aſſurance*, that he is one of *Gods elect*, is abundantly ſuffi-
cient to *eſtate* himſelf in that number, a piece of *magick*, or *conju-*
ring, that will help any man to heaven, that will but *phanſy* it, *en-*
roll their names in the *book* of *life*, in thoſe *ſacred eternal diptycks*, by

dream-

A dreaming onely that they are there already. Others there are, that ſeem kinder unto *duty*, are content to allow *Chriſt* ſome return of *performances* for all his *ſufferings*, yet you ſee in the *Goſpell*, 'tis in one but the *patience* of *hearing him preach*, A [*Lord thou haſt taught in our ſtreets*] we have heard ſo many *Sermons*, paſſes for a *ſufficient* pretenſion to *heaven*, in another, the *communicating* at his *table*; [*We have eat and drank in thy preſence*] a *ſufficient viaticum* for that long *journey*, a *charme*, or *amulet* againſt *fear* or *danger*; in a *third*, the *diligence* of a *bended knee*, or ſolemne *look* of *formal-outſide-worſhip*, muſt be taken in *commutation* for all other *duty*, and all this while *religion* is
B brought up in the *Gentlemans trade*, *good cloths* and *idleneſs*, or of the *Lillies of the field*, *veſtiri & non laborare*, to be *clothed* and not *labour*, *duty* is too *mechanical* a thing, the *ſhop* or the *plough*, the *work* of *faith*, or *labour of love* are things too *vile*, too *ſordid* for them to ſtoop to; heaven will be had without ſuch *ſollicitors*. Shall I inſtance in one particular more? that *Satan* may be ſure that *duty* ſhall never *reſcue* any *prey* out of his hands, one thing you may obſerve, that moſt men never come to *treat* with it, to look after, to conſider any ſuch thing, till indeed the *time comes that no man worketh*, till the *tokens be out upon them*, till the *cry comes*, *that the bride-*
C *groome is ready to enter*, that *judgement is at the doore*, and then there is ſuch *running* about for *oile*, as if 'twere for *extreme unction*, and that a *Sacrament* to *conferre* all *grace ex opere operato* on him, that hath ſcarce *life* enough to diſcern, that he *received* it; The *ſoul* ſleeps in its *tenement*, as long as its *leaſe* laſteth, and when tis *expired*, then it *rouſeth*, and makes as if 'twould get to *work*, the *Chriſtian* thinks not of *action*, of *duty*, of *good works*, of any thing, whileſt *life* and *health* laſteth, but then the ſummons of *death* wake him, and the *prayers* which he can repeat, while his *cloaths* are putting off, ſhall *charme* him, like *opium*, for a *quiet ſleep*. Thus doth a *death bed*
D *repentance*, a *death bed charity*, a *parting* with *ſins* and *wealth*, when we can *hold* them no longer, look as big in the *Calendars* of *Saints*, ſtand as ſolemnely and *demurely* in our *diptyckes*, as *judgement* and *mercy and faith*, that have *born the heat and burthen of the day*; Our *hearts* are *hardened*, *while it is to day*, againſt all the *invaſion* of *Law* or *Goſpel*, *judgements* or *mercies*, *threats* or *promiſes*, all *Chriſts methods* and *ſtratagems* of *grace*, and juſt at the cloſe of the *evening*, the *ſhutting* in of *night*, we give out that the *thunderbolt* hath converted us, the *feaver* came with its *fiery chariot*, and *hurryed* us up to *heaven*; *Surdus & mutus teſtamentum facit*, *quite*
E *againſt* Juſtinians *rule*; he that hath ſent out moſt of his *ſenſes* before him, and retains but the laſt *glimmering* of *life*, is allowed to make his *Will* and reverſe all former *acts* by that one *final*. *Satan* hath all the man hath to give, under *hand* and *ſeal*, all his life time, the *ſpring* eſpecially and *verdure* of his age, the *children paſs through the fire to Moloch*, and juſt as he is a *dropping* out of the world, he

makes *ſigns* of *cancelling* that *will*, and by a *dumb* act of *revocation bequeaths* his *ſoul* to *God*, and his Executor muſt ſee it *paid* among other *legacies*, and all this paſſes for *legal* in the *Court*, and none of the *Canons* againſt the *antient Clinici* can be heard againſt them; The greateſt *wound* to *duty*, that ever yet it met with among *Chriſtians*. Thus do our *vain phanſies*, and *vainer hopes* joyn to ſupplant *duty* and *good works*, and diſmiſs them out of the *Church*, and if all or any of this be *orthodox divinity*; then ſure the *duty* of *alms-giving* will prove a *ſuſpected phraſe*, *hæretici characteris*, of an *heretical ſtampe*, and then I am fallen on a *thankleſs* argument, which yet I muſt not *retract*, or *repent* of, but in the *name of God*, and S. *Paul*, *in this way that theſe men call hereſie*, beſeech and conjure you to *worſhip the God of your fathers*. For this purpoſe ſhall I make my *addreſs* to you in *Daniels* words, *Dan.* 4. 27. *Break off your ſins by righteouſneſs and your iniquities by ſhewing mercy to the poor*, *righteouſneſs* and *mercy*, the *two* degrees of *alms-giving*, that I told you of; I hope that will not be *ſuſpected*, when he ſpeaks it. *Shall I tell you what duty is*, what is now required of a *Chriſtian*, and that in the *prophet Micah*'s phraſe, *Mic.* 6. 8. *And now what doth the Lord thy God require of thee but to do juſtice, and to love mercy, and to walk humbly with thy God*, *juſtice* and *mercy*, the *two* degrees of *alms-giving* again, that I told you of, and I hope it will not prove *offenſive*, when he ſpeaks it. Shall I tell you of a *new religion*, and yet that a *pure one*, and the ſame *an old religion*, and yet that *an undefiled* (for ſo the *beloved diſciple* calls this *duty* of *charity* a new *Commandment*, and an old *Commandment*, 1 *Joh.* 2.) it ſhall be in S. *James* his words, *Jam.* 1. 27. *Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widow in their affliction, and to keep himſelf unſpotted from the world.* Shall I tell you in one word, that though *heaven* be given us *freely*, yet *alms-giving* is the *conſideration* mentioned in the *conveyance*, that men are acknowledged the *bleſſed of God*, and *called* to *heaven*, upon the *performance* of this *duty*, that although it pretend not to any *merit*, either *ex congruo* or *condigno*, yet 'tis a duty moſt acceptable in the ſight of *God*, that *alms giving* is mentioned, when *aſſurance* is left out, *charity* crown'd, when *confidence* is rejected? I love not to be either *magiſterial* or *quarrelſome*, but to ſpeak the *words of truth and ſobriety*, to *learn*, and if it be poſſible to *have peace with all men*; onely give me leave to read you a *few* words, that Saint *Matthew tranſcribed* from the *mouth of Chriſt*, *Mat.* 25. 35. *Then ſhall the King ſay to him on his right hand* (who ſhould the *King* be, but *Chriſt* himſelf?) *Come ye bleſſed of my Father, receive the Kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me meat.* Tell me in the name of *truth* and *peace*, who now were they, *for whom* the *Kingdom* was *prepared from the foundation of the world*; who were there the *objects* of that great

doomeſ-

A *dooms-day election*, his *Venite benedicti?* If *Chriſt* do not tell you, neither do I, the *text* is of age *let it ſpeak for it ſelf*; *For I was an hungred and ye gave me meat.* If all this will juſtifie the *doctrine*, and make this *text Chriſtian*, perſwade your *judgements*, that *charity* may be the *queen* of *heaven* (*maxima autem harum charitas, the greateſt of theſe is charity*) without *affront*, *injury* done to any other *grace*; I hope it will be ſeaſonable for your *practice* alſo, as it hath been for your *meditation*, become your *hands* as well as it doth now your *eares*.

And to infuſe ſome *life*, ſome *alacriouſneſſe* into you, for that pur-
B poſe, I ſhall deſcend to the more *ſenſitive*, *quickning*, *enlivening* part of this *text*, the *benefit* ariſing from the *performance* of this *duty*, *Dicas coram Domino, then thou ſhalt or mayeſt ſay before the Lord thy God.* And in that I promiſed you two things; 1. To ſhew you *in theſi*, That *confidence* or *claiming* any thing at *God*, hands, muſt take its *riſe* from *duty* in performance. 2. *In hypotheſi*, to give you the *connexion* betwixt *this* confidence, and *this* performance, *claiming* of *temporal plenty* upon *giving of alms*.

1. *In theſi*; That *confidence*, or *claiming any* thing at *Gods hands* muſt take its *riſe* from *duty* in performance.

C If there be any doubt of the truth of this, I ſhall give you but *one* ground of *proof*, which I think will be *demonſtrative*, and 'tis that, that will eaſily be *underſtood*, I am ſure, I hope, as eaſily *conſented* to; That all the *promiſes* of *God*, even of *Chriſt* in the *Goſpel*, are *conditional promiſes*, not *perſonal*, for the *Law* deſcends not to *particular perſons* (and in this the *Goſpel* is a *Law* too, νόμος πίστεως *the Law of faith*) nor *abſolute*, as that ſignifies *irreſpective* or *excluſive* of *qualifications* or *demeanure*, for that is all one with *perſonal*, and if either of thoſe were true, then ſhould *Chriſt* be what he *renounces* a προσωπολήπτης *an accepter* of *perſons* and *in-*
D *dividual entities*, and ſo the *mercies* of heaven, belong to *Saul* the *perſecuter*, as truly as *Paul* the *Apoſtle*, *Saul* the *injurious*, as *Paul* the *abundant labourer*, *Saul* the *blaſphemer*, as *Paul* the *martyr*: It remains then, that they be *conditional promiſes*, and ſo they are *explicitely*, for the moſt part the *condition*, named, and *ſpecified*, 2 *Cor.* 6. 17. *Come out and be you ſeparate, and touch not the unholy thing*; a *the condition* you ſee ſet *foremoſt* in the *Indenture*, and then, *I will receive you* — and therefore moſt *logically* inferres the *Apoſtle*, in the next words the *beginning* of c. 7. *Having therefore theſe promiſes let us cleanſe our ſelves from all filthyneſs of fleſh and ſpirit,*
E *perfecting holyneſs in the fear of God.* Had the *promiſes* been of any other ſort, but the ἐπαγγελίας ταύτας, *theſe*, i. e. *conditional promiſes*, the *Apoſtles* illation of ſo much *duty cleanſing* and *perfecting*, had been utterly *unconcluſive*, if not *impertinent*. So *Rom.* 8 28. *All things work together for good*; to whom? *to them that love God*, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσι, *to them that are called according to purpoſe*,

the word [*called*] a *noun* in that place not a *participle*, noting a *real*, not onely *intentional* paſſion, thoſe that are *wrought* upon by *Gods call*, and are now in the *catalogue* of the ἀγαπῶντες τὸν Θεὸν, *the lovers of God*, and that is the *condition* in the *ſubject*; and then to them that are thus *qualified*, belongs that *chain* of *mercies*, *predeſtination*, *vocation* to a *conformity* with *Chriſt*, *juſtification*, *glorification*, immediately enſuing. You ſee the proof of my *ground* by a taſte or two. Now what *condition* this is, that is thus prefix'd to *Goſpel-promiſes* that is not *obſcure* neither; Not *abſolute exact*, *never ſinning*, *perfect obedience*, that was the *condition* of the *firſt covenant*; made in *paradiſe*, when there was *ability* to *perform* it, but a *condition* proportioned to our ſtate, *ſincerity* in lieu of *perfection*, *repentance* in exchange for *innocence*, *evangelical* inſtead of *legal righteouſneſs*, *believing in the heart*, i. e. *cordial obedience* to the *whole* Law of *Chriſt*, *impartial* without *hypocriſie* or *indulgence* in any *known* ſin, *perſevering* and *conſtant* without *apoſtacy*, or *final defection*, and at laſt *humble* without *boaſting*. If you will come yet neerer to a full ſight of it, ſometimes *regeneration* or *new life* is ſaid to be the *condition*, *Except you be born again you can in no wiſe enter*. *Neither circumciſion nor uncircumciſion, but a new creature*. Sometimes *holineſs*, without which *nemo Deum, no man ſhall ſee the Lord*: Sometimes *repentance* in *groſs*, *nay but except you repent*; *ſometimes* in the *retaile*, *repentance divided into its parts*, *he that confeſſeth and forſaketh ſhall have mercy*; ſometimes *repentance alone*, *but now commands all men every where to repent*, as if all duty were contained in that; ſometimes in *conjunction* with *faith*, *repent you and believe the Goſpel*, ſometimes *faith*, ſometimes *love*, ſometimes *ſelf-denyal*, ſometimes *mercifulneſs*, ſometimes *hope*, but that an ἴσως ἀναθλῶν, a *this hope*] that ſets us a *purifying*, every one of theſe, when you meet them *ſingle*, goes for the *onely neceſſary*, the *adequate condition* of the *Goſpel*, to teach you to take them up all, as you find them, leave never an one neglected, or deſpiſed, leſt that be the *betraying* of all the reſt, but make up one *jewel* of theſe ſo many *leſſer gemmes*, one *body* of theſe ſo many *limbes*, one *recipe* compounded of ſo many *ingredients*, which you may ſuperſcribe παντοδαπὸν, *Catholicon*, or the *whole duty of man*. From this *general propoſition*, without the aid of any *aſſumption*, we may conclude *demonſtratively* enough, *promiſes* of the *Goſpel* are *conditional promiſes*, therefore all *confidence* muſt take *riſe* from *duty*. *Duty* is the *performance* of that *condition*, and to be *confident* without that, is to *conclude* without *premiſes*, and conſequently to claime *juſtification*, or *pardon* of *ſins*, before *ſanctification* be begun in the *heart*, to *challenge* right to *heaven*, before *repentance* be rooted on *earth*, to make *faith* the *firſt* grace, and yet define that *aſſurance* of *ſalvation*, to apply the *merits* of *Chriſt* to our ſelves the *firſt* thing we do, and reckon of *charity*, *good works*, *duty*, as *fruits* and *effects*, to be produced at leiſure, when that *faith* comes

comes to *virility* and *ſtrength* of *fructifying*. What is all or any of this, but to charge *God* of *perjury*, to tell him that *impenitents* have right to *heaven*, which he *ſwears* have not, or to forge a new *leaſe* of *heaven*, and put it upon *Chriſt*? the *calmeſt* ſtyle I can ſpeak in, is, that it is the *believing* of a lie, and ſo not *faith*, but *folly*, an eaſie *cheatableneſs* of heart, and not *confidence* but *preſumption*. *Hope* a man may without *actual* performance of duty, becauſe he may *amend hereafter*, though he do not now, and ſo that *poſsibility* and that *futurity* may be ground of *hope*, but then this *hope* muſt ſet us preſently upon *performance*, *He that hath this hope purifies himſelf*, or elſe it is not *that grace of hope*, but an ἀυθάδεια a *youthful daringneſs* of ſoul, a *tumour*, a *diſeaſe*, a *tympany of hope*, and if it *ſwell* farther then it *purge*, if it put on *confidence* before *holineſs*, this *hope* may be interpreted *deſperation*, an *hope* that maketh *aſhamed*, an utter *deſtitution* of *that hope* which muſt beſtead a *Chriſtian*. O let us be ſure then, our *confidence*, our *claims* to heaven *improve* not above their *proportion*, that we preſerve this *ſymmetry* of the parts of *grace*; that our *hope* be but *commenſurate* to our *ſincerity*, our *daringneſs* to our *duty*. A *double confidence* there is, *pro ſtatu*, and *Abſolute*; *pro ſtatu*, when upon ſurvey of my *preſent* conſtitution of ſoul, I claim right in *Chriſts promiſes* for the *preſent*, and *doubt* not but I ſhall be bleſs'd, if I be *found ſo doing*: *Abſolute*, when at the *end* of *life*, and *ſhutting in* of the day, I am able to make up my *reckonings* with S. *Paul*, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſneſs*, a crown of *felicity*. I have *done* what I had to do, and now λοιπὸν ἀπόκειται *there is* nothing *behind* but to receive my *pay*.

I have been too long upon the *general* conſideration of the *connexion* between *confidence* and *duty*, if it were an *extravagance*, I hope 'twas a *pardonable* one; I deſcend with ſpeed to the *hypotheſis*, the *connexion* betwixt *this confidence* and *this performance*, *claiming* of *temporal plenty* upon *giving of alms*, my *laſt* particular. And that I ſhall give you clearly in this *one propoſition*; That *alms-giving* or *mercifulneſs* was never the *waſting* or *leſſening* of any mans *eſtate* to *himſelf* or his *poſterity*, but rather the *increaſing* of it. If I have delivered a *new doctrine*, that will not preſently be *believed*, an *unuſquiſq; non poteſt capere*, ſuch as *every* auditor will *not conſent to*, I doubt not but there be *plain texts* of *Scripture*, more then one, which will aſſure any *Chriſtian* of the *truth* of it. Conſider them at your leiſure, *Pſal.* 41. 1, 2. *Pſal.* 112. all to this purpoſe, *Prov.* 11.25. & 12. 9. & 19.17. and 28.27. Adde to theſe the words of *Chriſt*, *Mar.*10.30. which though more *generally* delivered of *any* kind of *parting* with poſſeſſions for *Chriſts ſake*, are applied by S. *Hierom* to the words of *Solomon*, *Prov.*11.24. *There is that ſcattereth and yet increaſeth*, *quia centuplum accipient in hoc tempore*, *Tom.* p. 88.

tempore, *because*, saith he, *they receive an hundred fold in this world.* And that no man may have any scruple to interpose, 'tis set in as *large*, and *comprehensive* a style, as the *art*, or *covetous*, *scrupulous* wit of man could contrive for his *own security*. *There is no man who shall not* —— A

All which being put together must (to my understanding) make it as *clear* to any, that acknowledges these for *Scripture*, as if the בת קול *daughter of voice* were come back into the world again, and *God* should call to a man out of heaven by *name*, bid him *relieve* that *poor man*, and he should never be the *poorer* for it. 'Tis not now to be expected of me in *conscience* having produced *this* kind of *proof*, the *express texts* of *Scripture*, to adde any *second* to it. I might else farther evidence it from *examples*, not such as *Moschus's* παραδοξοις will furnish you with, for I know not of what *authority* they are; nor yet from S. *Hieroms* observation, who is said to have turned over *histories* on purpose, and never found any *merciful man*, which met not with some *signall blessing* in this *world*, as the *reward* of that *virtue*; but even by *appealing* to your selves, and challenging any man here present to bring but one instance of a *prudent almes-giver*, that hath *yearly* or *weekly* consecrated some *considerable* part of his *revenue* or *increase* to that use, and can say that ever he found any *real* miss of that, any more then of the *blood* let out in a *pleurisie*, nay, if he have done it *constantly*, and *sincerely* from the *one true principle*, *compliance* with the *command* and *example* of *God*, let him speak his *conscience*, if he do not think, that all the rest hath *thrived* the better for that, as *Phlebotomie* hath *saved* many mens *lives*, *letting* out some *ounces* of *blood* been the *securing* of the whole *mass*, that it hath had a *secret*, *blessing influence*, a *vital*, *auspicious infection* upon the *remainder*, by this *art* of *consecrating* our *estates*, intitling *God* to the *fence*, and *safeguard* of them, as of his *temples*, and *altars*, that *theeves*, and *oppressors*, and *devils*, conceive a reverence due to them, and a kind of *sacrilege* to *approach*, or *purloyne* from them, as they that put the *crown* into their *intaile*, do thereby secure it to the *right heir*, that it can never be *cut off*. The *poor widow* of *Sarepta*, what a *strange trial* made she of this *truth*? When the *last of her store* was fetch'd out to make the *funeral* feast for *her self* and *family*, that they *might eat and dy*, that very *last cake*, that *all* that was left, she gives to *Elijah* in his *distresse*, and this is so farre from *ruining* her, that it brought a *blessing* on her *barrel* and her *cruse*, that she and all hers were not *able to exhaust*; I might adde the *poor widow* in the *Gospel*, that, if we may beleeve *Christ*, *cast in all that she had into the Corban*, *even her whole substance*; the *Christians*, that *sold all and laid it at the Apostles feet*, and yet we never read of any of these, that brought himself to *distresse* by this means. But these are *ex abundanti*, more then is required for the *vouching* of B C D E

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A my *preſent propoſition*, and of a *higher ſtrain*, then what I deſign for your *imitation*.

'Tis time that I begin to *retire*, and *wind* up with ſome *application*, which you cannot imagine ſhould be any other, after all this *preparation*, but a *Go and do thou likewiſe*. And if you can but *believe* this one thing, that I have brought many *witneſſes* from heaven to *teſtifie*, that *your goodneſs* ſhall not *impaire* your *plenty*, that your *ſtore* ſhall never be *leſſened* by ſo *giving*, I doubt not but you will be as *forward* to *go*, as any man to have you. The onely *hold-back* is the *affection* and *paſſionate love*, that we bear to our *wealth*,
B that *luſt*, or *ſenſuality* of the *eye*, as the *Apoſtle* cals it. 'Tis ordinarily obſerved of *young men* and *diſſolute*, that they have many times a great *aptneſs* and *ingenionſneſs*, and withall *patience* to any *ſpeculative* knowledge, the *Mathematicks*, or any ſuch the abſtruſeſt ſtudies, but for *morall precepts*, rules of *good life*, they will not be *digeſted*; And, my brethren, give me leave to tell you in the *ſpirit* of *meekneſs*, that the like, in another reſpect, is obſerved of this *auditory*, any thing wherein their *wealth* is not concerned, is moſt readily *entertained*, none more *attentive*, *ingenious* auditors; but when their *profit* is *intrench'd* on, their *beloved golden Idol* (of
C which I may ſay with *Moſes*, *O this people have committed a great ſin, made them Gods of gold*) when this, I ſay, begins to be in *danger*, as the *ſilver ſhrines* at S. *Pauls preaching*, *Acts.* 19. then, as it follows in that place, the *whole city is filled with confuſion*: like that *young man* in the *Goſpel*, that would do any thing that *Chriſt would* require, *Good Maſter, what ſhall I do to inherit eternall life!* So far as that *Jeſus loved him*, when he *beheld him*; Yet when *Chriſt* proceeds to the ἓν σοὶ ὑστερεῖ, *one thing is wanting to thee, go ſell, give to the poor*, then follows the συγκάμψας, and ἀπῆλθε, *he went away ſad and ſorrowfull, ſighing* and *groaning*, as if he
D had been to part with *blood* and *bowels*; And this is the ground of *Chriſts* moſt conſiderable obſervation, πῶς δύσκολον *how hard* (and πῶς ἀδύνατον *how impoſſible*) *is it for a rich man to enter the Kingdome of heaven*, for a *worldly-minded man* to be a *Chriſtian*? Could you but reduce into order this one mighty *exorbitant* humour, purge out this χολὴ τῆς πικρίας, as S. *Peter* calls it, this *overflowing of the gall*, this *choler* and *bitterneſs*, that lyes *cak'd* upon the *ſoul*, that σύνδεσμος ἀδικίας, as he goes on, in the *aggravating* of *covetouſneſſe*, we Engliſh it *band of iniquity*, but it ſignifies a *complication* of *wickedneſſe* bound up all in *one volume*, mingled into *one*
E *hypoſtaſis*, this *legion* of *earthly devils*, that came out of the *tombes* to enter into thee, and there continue *crying and cutting thee with ſtones*; I ſhould then proceed with ſome *heart* and ſpirit, and tell you that, that every man knows but ſuch *demoniacks*, that *alms-giving* is in it ſelf a thing, that any man living, if he have but the *reliques* of *unregenerate nature*, and the *notion* of a *Deity* about him, would take

pleaſure

pleaſure in it, were he but ſatisfied of this one *ſcruple*, that 'twould not *hinder* his *thriving* in this world. *'Tis more bleſſed to give then to receive*, is the *Apophthegme* of S. *Paul* quoted from *Chriſt*, though it be not *rehearſed* in the *Goſpel*, and * *Clemens* hath turned it into a *maxime*, μετάδοσις μανθάνει, ἡ κτῆσις δεικνύει, *'tis giving not poſſeſsing that ſignifies a man to be happy*; and this *happineſs* the *higheſt*, and moſt *divine* ſort of *happineſſe*, *'tis a bleſſed thing to give.* And of the *ſame* inclination in the *worſt* of you, I will no more *doubt*, then I do of your being men, of your having *humane* ſouls about you, could you be but *fortified* againſt this *one terrour*, were but this *one trembling ſpirit exerciſed*, and *caſt out*, this apprehenſion of *impairing* your *eſtates* by that means: Now of this an *ordinary Few* makes ſo little *doubt*, meerly upon *authority* of the *places* of the *Old Teſtament*, which I cited, that he may read thee a *lecture* of *faith* in this particular. *Paulus Fagius* aſſures me of the *moderne Jews*, who have not been obſerved to be *over-liberal*; that they ſtill obſerve the *payment* of the *poor mans tithe*, meerly out of deſign to *inrich* themſelves by that *means*, and tells us of a *Proverb* of * *Rabbi Akiba*, מעשרות סין לעושר *tithes are the hedges to our riches*, and on the *contrary*, * that there be *ſeven* kinds of *judgements* that *come upon the world* for *ſeven prevarications*, and the *firſt* is *famine* upon *not tithing*, and the *ſecond* againſt *another* kind of *famine* upon *another not tithing*, and that *ſecond* plainly belongs to the *poor mans tithing*, when (as it * followes) *ſome are full, and others are famiſh'd*, and the *third* is a *plague* upon *not obeying the Law concerning the fruits of the Sabbatical year*, which you know, were to be *left to the poor*. And again that there are *four ſeaſons*, wherein the *plague* was wont to *rage* eſpecially, in the *fourth year* upon the *non-payment* of the *poor mans tithe the third year*, on the *ſeventh*, upon the like default in the *ſixth*, in the *end* of the *ſeventh*, upon default concerning the *ſeventh years fruits*, that were to be *free* and *common*, and the *laſt yearly*, in the *cloſe* of the *feaſt* of *tabernacles*, upon the *robbing of the poor of thoſe gifts that at that time were left unto them*, the * *gleanings* of the *harveſt*, and *vintage*, the *corners* of the *field*, the *fallings*, &c. Adde to this the one place more of *Rabbi* * *Bechai*, Though, ſaith he, it be *unlawfull to prove* or *tempt the Lord*, for man muſt not ſay, *I will performe ſuch a commandment, to the end, I may proſper in riches*, yet *Mal.* 3. 10. and *Prov.* 3. 10. *there is an exception for payment of tithes and works of mercy*, intimating that on the *performance* of this *duty* we may *expect* even *miracles* to *make us rich*, and ſet to that performance on *contemplation* and *confidence* of that *promiſe*. And 'tis *ſtrange*, that we *Chriſtians*, ſhould find more *difficulty* in beleeving this, than the *griping reprobated Jews*; *ſtrange*, that all thoſe *books* of *Scripture* ſhould be grown *apocryphal*, juſt ſince the minute, that I cited thoſe *teſtimonies* out of them. This I am reſolved on, 'tis *want* of *beliefe*, and nothing elſe, that

* *Ped.* l. 3. c. 6.

* *Perk. Avot.* c. 3. p. 56.
* Ib. c. 5.

* p. 105.

* p. 109, 110.

* *In Deut.* 26.

A B C D E

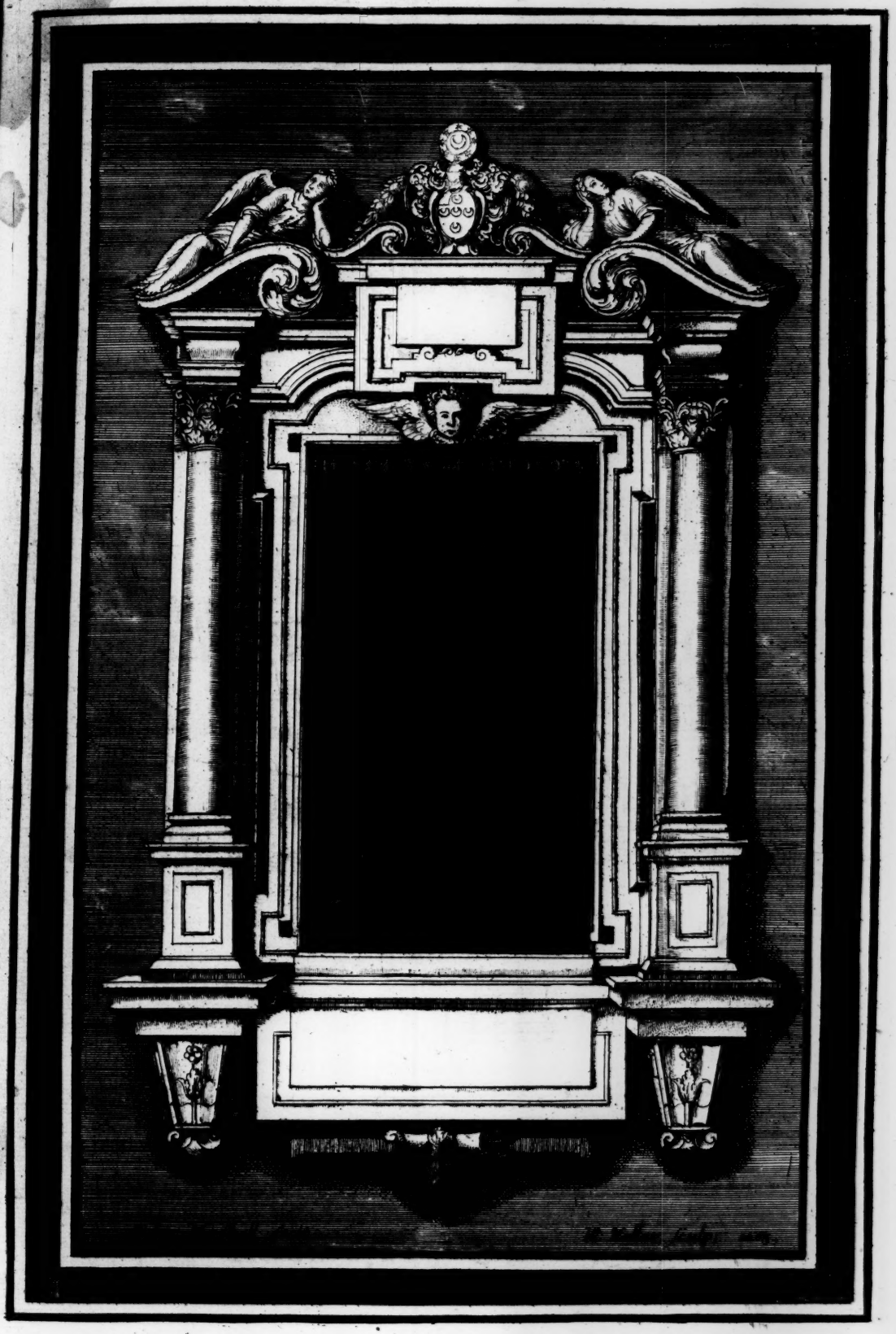
A that keeps men from the *practice* of *this duty*, whatſoever 'tis in *other* ſins, we may *beleeve* aright, and yet do *contrary* (our *underſtanding* hath not ſuch a *controuling* power over the *Will*, as ſome imagine) yet in this particular, this cannot be pretended; Could this one *mountain* be *removed*, the *leſſening* of our *wealth*, that *alms-giving* is accuſed of, could this one *ſcandal* to *fleſh* and *blood* be kick'd out of the way, there is no other *devil* would take the *unmerciful* mans *part*, no *other temptation* moleſt the *alms-giver*. And how *unjuſt* a thing this is, how *quite contrary* to the *practice* at all *other* Sermons, I appeal to your ſelves. At *other* B times the *doctrine* raiſed from any *Scripture* is *eaſily digeſted*, but all the *demurre* is about the *practical* inference; but here when all is done, the *truth* of the *doctrine* ſtill [*that we ſhall not be the poorer for alms-giving*] is that, that can never go down with us, lyes ſtill *crude unconcocted* in our ſtomachs; A ſtrange *prepoſſeßion* of *worldly hearts*, a *petitio principii*, that no *artiſt* would *indure* from us. I muſt not be ſo *unchriſtian* whatſoever you mean to be, as to think there is need of any farther *demonſtration* of it, after ſo many *plain* places of *Scripture* have been produced; Let me onely tell you, that you have no more *evidence* for the *truth* of *Chriſts comming* into C the *world*, for all the *fundamentals* of your *faith*, on which you are content your *ſalvation* ſhould depend, than ſuch as I have given you for your *ſecurity* in this point. Do not now make a mockery at this *doctrine*, and either with the *Few* in *Cedrenus*, or the *Chriſtian* in *Palladius*, *throw away* all you have, at one *largeſſe*, to ſee whether *God* will *gather* it up for you again, but ſet ſoberly, and *ſolemnely* about the duty, in the fear of *God*, and *complyance* with his *will*, and in *bowels* of *compaſſion* to thy *poor brethren*, that ſtand in need of thy *comfort*, thoſe *Emeralds* and *Jacinths*, that * *Macarius*, per- * *Pallad. Hiſt. Lauſ.* c. 5. ſwaded the *rich virgin* to lay out her *wealth* upon; and this out of D no other *inſidious* or *vain-glorious*, but the *one*, *pure*, *Chriſtian* fore-mentioned *deſign*, and put it to the *venture*, if *God*, ever ſuffer thee to *want*, what thou haſt thus *beſtowed*. * *Dorotheus* hath excellently * *Bib. Pa. Græ. vol.* 2. *p.* 837. ſtated this, διδασκαλ. ιδ. *There are*, ſaith he, *that give alms*, διὰ τὸ εὐλογεῖσθαι τὰ χωρία, *that their farmes may proſper*, καὶ ὁ θεὸς εὐλογεῖ τὸ χωρίον, *and God bleſſeth and proſpers their farmes*; *There be that do it for the good ſucceſſe of their voyage, and God proſpers their voyage*; *ſome for their children and God preſerves their children*; *yea and ſome to get praiſe, and God affords them that, and fruſtrates none in the merchandiſe he deſigned to traffick for, but gives every one that* E *which he aimed at in his liberality*. But then *all theſe traffickers muſt not be ſo unconſcionable, as to look for any arreare of farther reward*, when they are thus *paid at preſent*, *they muſt remember* ὡς οὐκ ἔχουσι μισθὸν παρὰ τῷ θεῷ, *they have no depoſitum behind laid up with God for them*, *and therefore it is neceſſary for a Chriſtian to propoſe to himſelfe more ingenuous deſignes, to do what he*

he doth in obedience to, and out of a pure love of God, and then there is more than all these, even a kingdome prepared for him. Mat. 25. A

I must draw to a *conclusion*, and I cannot do it more *seasonably*, more to *recapitulate*, and inforce all that hath been said, than in the words of *Malachy*, c. 3. 10. *Bring you all the tithes into the storehouse*, (no doubt but this comprehends the *duty* in the *text*, *the compleveris anno tertio*, the *poor mans tithing*) *that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windowes of heaven, and poure you out a blessing, that there shall not be room enough to receive it.* If this will B not *open* the *misers* hand, *unshrivel* the *worldlings* heart, I cannot invent an *engine cunning*, or *strong* enough to do it. Thou that hast *tired* and *harass'd* out thy *spirits*, in an *improsperous*, successless pursuit of *riches*, digged and *drudged* in the *mines*, thy *soul* as well as thou, and all the *production* of thy *patience*, and *industry* crumbled and *mouldered* away betwixt thy fingers; thou that wouldest fain be rich, and canst not get *Plutus* to be so *kind* to thee, art willing to give *Satan* his own asking, thy *prostraveris*, for *his totum hoc*, to go *down to hell* for that *merchandise*, and yet art not able to *compass* it, let me direct thee to a more *probable* course of obtaining thy *designs*, C to a more *thriving* trade, a more *successfull* voyage, not all the *devotions* thou dayly numbrest to the *devil* or *good fortune*, not all the *inventions*, and *engines* and stratagems of *covetousness* managed by the most *practiced* worldling, can ever tend so much to the *securing* thee of *abundance* in this life, as this one *compleveris* of the *text*, the *payment* of the *poor mans tithing*. And then suffer thy self for once to be *disabused*, give over the *woldlings* way, with a *hâc non successit, reforme* this *error* of *good husbandry*, this *mistake* of *frugality*, this *heresie* of the *worldling*, and come to this *new Ensurers office*, erected by *God* himself, *prove and try if God do not open thee* D *the windowes of heaven* —— shall I adde for the *conclusion* of all, the mention of that *poor, unconsidered merchandise*, the *treasures* of *heaven*, after all this *wealth* is at an end, the *riches* of the *cœlestial paradise*, which like that other of *Eden* is the posing of *Geographers*, *pars terræ incognita*, *undiscovered* yet to the *worldlings* heart. Methinks there should be no *hurt* in that, if such *friends* may be *made* of this *Mammon of unrighteousness*, this *falsehearted, unfaithful wealth* of yours, that *when you fail, they may receive you into everlasting habitations*, sure this may be allowed to joyn with *other* motives to the performance of a *well-tasted, wholsome* duty. In a word, If *earth*, E and *heaven* combined together, be worth considering, the *possession* of the *one*, and *reversion* of the *other*, *abundance* and *affluence* here, the *yearly* wages of *alms-giving*, and *joys* and *eternity* hereafter, the *final* reward of *alms-giving* a *present coronet*, and a *future crown*, a *Canaan* below, and a *Jerusalem* above, if the *conjunction* of these

two

A *two* may have ſo much *influence* on your hearts, as in *contemplation* of them to ſet you about the motion, that *nature* it ſelf inclines you to, and neither *world* nor *fleſh* have any manner *of quarrel* to feigne againſt it, then may I hope that I have not preach'd in vain, that what I have now onely, as a *precentur, begun* to you, the *whole chorus* will anſwer in the *counterpart*, what hath been now proclaimed to your *eyes*, be *eechoed* back again by your *hearts*, and *lives*, and the very-eſt *ſtone* in the *temple* take up its part, the *hardeſt*, *impenetrableſt*, *unmercifulleſt* heart joyne in the ἀμοιβαῖον.

B And this ſhall be the *ſumme* not onely of my *exhortation*, but my prayer, That that *God of mercies* will *open* your *eyes* firſt, and then your *hearts* to the *acknowledgment*, and *practice* of this duty, direct your *hands* in the *husbanding* that *treaſure* intruſted to them, that *mercy* being added to your *zeal*, *Charity* to your *devotion*, your *goodneſs* may *ſhine* as well as *burn*, that *men may ſee, and taſte your good works*, *glorifie God* for you here, and you *receive* your *crown of glory* from *God* hereafter.

THE END